MANUAL OF THE FOUR GOSPELS

T. H. STOKOE, D.D.

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MANUAL OF THE FOUR GOSPELS

PART I. THE GOSPEL NARRATIVE

PART II. THE GOSPEL TEACHING

STOKOE

HENRY FROWDE, M.A.
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MANUAL

OF

THE FOUR GOSPELS

BY THE

REV. T. H. STOKOE, D.D.

RECTOR OF WADDINGTON, LINCOLN

PART I. THE GOSPEL NARRATIVE

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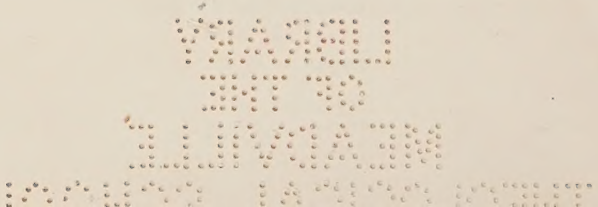

PREFACE

THIS little book aims at supplying a want that may be felt by many who wish for a Gospel history less elaborate and costly than the well-known 'Lives' or the works of leading commentators, and whose preference for the text of Scripture itself will not be satisfied by any mere abstract.

A full knowledge of the life and teaching of Jesus Christ cannot of course be gained by the common plan of studying one Gospel at a time, while the difficulties of constructing a satisfactory harmony are well known. It is hoped that the arrangement here adopted will at least supply a clear and intelligible combination of the testimony of the several Evangelists. A reference is placed at the head of each section to a passage from one or other of the Gospels, on which a comment with explanatory notes is given. Where the same subject has been dealt with by more than one Evangelist, that record has been chosen which seemed the fullest or clearest, or most closely connected with what immediately preceded or followed, references being added to the corresponding portions of other Gospels. *The summary and comment are not designed to be in any case a substitute for the reading or study of the passage itself, but to supplement this.*

The life and the teaching are of course in one sense inseparable, and yet there are advantages in dealing, as far as possible, with each separately. The continuity of the life may be lost sight of through the attention being frequently diverted from the history to the discourses; and the latter, when considered in their place in the narrative, often do not receive the full explanation which is desirable. While therefore the connexion of events and teaching is in each case explained, the two are dealt with as distinct

subjects; the former in Part I, in which the order is mainly, though not entirely, chronological; the latter, grouped rather according to character and object, in Part II.

Controverted matters have been, as far as possible, excluded, and questions of criticism only touched on where this seemed a necessity. The Greek text has been occasionally referred to, but the Greek words have in all such cases been entered in brackets, so as not to perplex 'English readers.'

The book will, it is hoped, be found useful in Colleges and Schools, and it is mainly with a view to such use that the division into sections has been made. But such arrangement may be acceptable to others, to whom it will be a help to have their Scripture readings thus defined and systematized.

My best thanks are due to the Rev. Dr. Sanday, Margaret Professor of Divinity and Canon of Christ Church, for kindly acting as my correspondent on behalf of the Delegates of the Clarendon Press, and for many valuable suggestions.

The list of abbreviations used throughout the book, which is given on pp. xi, xii, will show the works to which I am most indebted, and which are most frequently referred to or quoted.

T. H. S.

WADDINGTON,
March, 1901.

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LIST OF ABBREVIATIONS

A. V.	= Authorised Version of Bible.
R. V.	= Revised Version of Bible.
LXX.	= Septuagint.
Vulg.	= Vulgate.
P. B.	= Prayer Book.
Alexander, *L. I. G.*	= Archbishop Alexander's 'Leading Ideas of the Gospels.'
Alford	= Dean Alford's 'Greek Testament.'
Bruce, *P. T.*	= Dr. Bruce's 'Parabolic Teaching of Christ.'
Edersh.	= Dr. Edersheim's 'Life and Times of Jesus the Messiah.'
Ellicott	= Bishop Ellicott's 'Commentary for English Readers[1].'
Ellicott, *Life*	= Bishop Ellicott's 'Life of our Lord.'
Encycl. Bibl.	= Cheyne and Black's 'Encyclopaedia Biblica.'
Expos. *G. T.*	= The Expositor's Greek Testament.
Euseb. *H. E.*	= Eusebius' 'Ecclesiastical History.'
Farrar	= Dean Farrar's 'Life of Christ.'
Farrar, *L. of L.*	= Dean Farrar's 'Life of Lives.'
Geikie	= Dr. Cunningham Geikie's 'Life and Words of Christ.'
Gould, *I. C. C.*	= Professor Gould's 'St. Mark,' in 'International Critical Commentary.'
Hastings, *D. B.*	= Hastings' 'Dictionary of the Bible.'
Joseph. *Ant.*	= Josephus' 'Antiquities of the Jews.'
Joseph. *Wars*	= Josephus' 'Wars of the Jews.'
Joseph. *Life*	= 'Life of Flavius Josephus.'
M. and M.	= Professor Milligan and Dr. Moulton's 'Commentary on St. John.'

[1] Notes on Synoptic Gospels by Dean Plumptre, on St. John by Archdeacon Watkins.

Milman, *H. J.*	= Dean Milman's 'History of the Jews.'
Olsh.	= Olshausen's 'Commentary on the Gospels and Acts.'
Plummer, *I. C. C.*	= Dr. Plummer's 'St. Luke,' in 'Internationa Critical Commentary.'
Salmon, *I. N. T.*	= Dr. Salmon's 'Introduction to New Testament.'
S. C.	= 'Speaker's Commentary [2].'
Smith, *D. B.*	= Smith's 'Dictionary of the Bible.'
Smith, *H. G.*	= G. A. Smith's 'Historical Geography of the Holy Land.'
S. P. C. K.	= Commentary published by S. P. C. K.[3]
Stanley, *J. C.*	= Dean Stanley's 'Jewish Church.'
Stanley, *S. and P.*	= Dean Stanley's 'Sinai and Palestine.'
Stier	= Stier's 'Words of the Lord Jesus.'
Trench, *M.*	= Archbishop Trench on the Miracles.
Trench, *P.*	= Archbishop Trench on the Parables.
Trench, *Studies*	= Archbishop Trench's 'Studies in the Gospels.'
Westcott, *I. S. G.*	= Bishop Westcott's 'Introduction to the Study of the Gospels.'
Wordsworth	= Bishop Wordsworth's 'Greek Testament.'
Oxf. *Helps*	= Oxford 'Helps to the Study of the Bible.'
O. *T. Hist.*	= The Author's 'Old Testament History for Schools.'

[2] Notes on St. Matthew by Dean Mansel and Canon Cook, on St. Mark by Canon Cook, on St. Luke by Bishop Basil Jones and Canon Cook, on St. John by Bishop Westcott.

[3] Notes on the Gospels by Bishop Walsham How.

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E. Courtier F.R.G.S.

INTRODUCTION

A. CHANGES IN THE INTERVAL BETWEEN OLD AND NEW TESTAMENT HISTORY.

Some remarkable contrasts between the Old and New Testaments must be apparent to all students of the Bible. It is not merely that the subject-matter of the two is different, and that the style of the latter is adapted to the new truths revealed in 'the fulness of the time'; but that, in the interval between the two, great changes have taken place, affecting Jewish thought and religion and life.

The latest events recorded in the Old Testament are those connected with Nehemiah's second visit to Jerusalem in B. C. 432. The last of the Old Testament prophets, Malachi, probably prophesied a few years later. It is important, before entering on the study of the New Testament, to have some knowledge of the events which so changed the Jewish nation in this interval of little more than 400 years. Only a very brief outline, however, of this important period of history can be given here[1].

1. **The Persian supremacy.** The 'seventy years' captivity really lasted about fifty years—from the fall of Jerusalem in B. C. 586 to the edict of Cyrus for the return of the Jews in B. C. 538[2]. The overthrow of the Babylonian empire by Cyrus

[1] We learn some particulars from the historical books of the Apocrypha, but the chief authority for the period is the Jewish historian, Josephus.

[2] Or from B. C. 588 to B. C. 536. The 'seventy years' of Jer. xxv. 12

brought the Jews under the Persian power, whose supremacy lasted till the defeat of Darius by Alexander the Great at the battle of Issus in B.C. 333. Little is known of the history of this period, no event of any importance being recorded.

2. **The Grecian supremacy.** This brought some important changes. Alexandria in Egypt was founded, and a large Jewish colony was established there, special privileges being granted to these settlers by the conqueror. One result of these Jews being thus brought into touch with Greek learning was the *Septuagint*, or translation of the Old Testament into Greek. Under the Egyptian kings called the Ptolemies, the Jewish nation enjoyed a long time of peace and happiness; and this was at first undisturbed, when Palestine was wrested from these rulers by Antiochus the Great, king of Syria. But in the time of his son, Antiochus Epiphanes, all was changed. In B.C. 170 Jerusalem was stormed by the Greek forces, the Temple was profaned and plundered, and every effort was made to compel the Jews to abandon their faith and become heathens[3].

3. **The Maccabees.** These outrages at length provoked a vigorous resistance, which was led by a priest named Mattathias and his five sons. The most famous of these was Judas, who was named Maccabaeus[4]. He gained several victories over the Syrians, and these successes were followed up by other members of his family. The period of struggle lasted from B.C. 167 to 142, and what is called the rule of the Maccabees, or the Asmonean dynasty, is sometimes dated from the first of these years, though the Syrian supremacy did not formally end till the later date. The dynasty lasted till B.C. 63,

---

is probably a round number (see Hastings, *D. B.* ii. 514). The kingdom of Israel had ended with the fall of Samaria in B.C. 721.

[3] Some of these cruelties are described in the Books of the Maccabees (1 Macc. i. 54–63; ii. 15–22: 2 Macc. vi. 18; vii. 42, &c.). It is probably the desecration of the Temple at this time, by setting up there a statue of Jupiter Olympias, that is referred to in Dan. xi. 31 (cp. Matt. xxiv. 15; Mark xiii. 14).

[4] Different explanations have been given of the name 'Maccabee.' That most generally accepted is 'the hammerer,' 'the idea conveyed being that of a vigorous, sharp-beating warrior' (see Hastings, *D. B.* iii. 182).

when dissensions among the ruling family led to their appealing to the Romans. This appeal was due to the advice, given for his own selfish ends, of Antipater, the father of Herod the Great. In B.C. 63 Pompey besieged and captured Jerusalem, and appointed Antipater himself governor of Palestine.

4. **The Herods.** This change brings us to the last stage of the period, the Idumaean or Herodian dynasty. Antipater was succeeded by his son Herod, called the Great, whose reign was a time of constant outrage and cruelty. He died in B.C. 4, and his dominions were parcelled out among his sons. The banishment of one of these, Archelaus, caused Judaea to pass directly under Roman rule in A.D. 6. The account of the rest of this dynasty belongs to the period of New Testament history[5].

The chastisement of the Babylonian Captivity was not without its salutary effects upon the chosen people. These were specially to be seen in their deeper sense of the unity of God, and their release from those idolatrous tendencies, which had been so conspicuous ever since the bondage in Egypt. Whereas before most of them were disposed to regard Jehovah as the national Deity, who was 'above all gods' of the heathen around

---

[5] It was Herod the Great who, in alarm at the visit and inquiries of the Magi, ordered the massacre of the Innocents (Matt. ii). The following are those among his numerous descendants, who are mentioned in the New Testament.

Archelaus, who succeeded him in Judaea and Samaria (Matt. ii. 22).

Herod Antipas, who received Galilee with the title of tetrarch (Luke iii. 1); who imprisoned and beheaded John the Baptist (Luke iii. 19, &c.); and to whom our Lord was sent by Pilate (Luke xxiii. 7).

Herod Philip, tetrarch of Ituraea and Trachonitis (Luke iii. 1).

Philip, who married Herodias (Matt. xiv. 3).

Agrippa I, called Herod the king (Acts xii. 1), who slew James and imprisoned Peter.

Agrippa II, before whom Paul spoke at Caesarea (Acts xxv, xxvi).

Salome, the daughter of Herodias (Matt. xiv. 6), Drusilla the wife of Felix (Acts xxiv. 24), and Berenice, the sister of Agrippa II (Acts xxv. 13), were also descendants of Herod the Great.

For a full list of the family of the Herods see Oxf. *Helps*, 227.

them, the truth was now brought home to them that He, and He alone, is God[6].

Another change which belongs to this period is the rise of a firmer and fuller hope of immortality. The doctrine of a future state, intimations of which had been given in some of the books of the Old Testament, is more clearly proclaimed in parts of the Apocrypha[7]; and this doctrine, as we know, became the great question at issue between the Pharisees, whose creed was the popular one, and the smaller but influential sect of the Sadducees.

Now also there seems to have been put before the people a truer conception of the character of the promised Messiah, as not only a king, but 'the Ideal Servant'; not only the Son of David, but the Son of man, who should come 'not to be ministered unto, but to minister.' We know from the erroneous ideas which prevailed during our Lord's ministry how this teaching was disregarded by the many; but it was now that the truth was first distinctly proclaimed that the Messiah too must through suffering 'enter into His glory[8].'

It was in this period also that there arose that excessive reverence for the Law, which called into existence the profession of Scribes or Lawyers[9], as we find them in the New Testament. These added such numerous and burdensome restrictions to the Mosaic code, that, as our Lord described it, they 'made the commandment of God of none effect by their tradition' (see part ii. p. 50). To this time, again, belongs the institution of those Synagogues which are so intimately connected with our Lord's life and teaching (see pp. 73, 75).

The spirit of exclusiveness, which drew such a rigid line of

[6] See Milman, *H. J.* i. 425.

[7] See Wisdom iii. 1–3; v. 15, 16, &c.

[8] See Oxf. *Helps*, 56.

[9] Ezra is the first to whom the title of Scribe is given in anything like this sense. The word as used before meant a state official, the royal secretary. Ezra is called 'a ready scribe in the law of Moses' (Ezra vii. 6; cp. Neh. viii. 1, &c.). The Scribe now took the place of the Prophet, and his influence was greater than that of the Priests.

demarcation between Jew and Gentile, dates from the return from the Captivity[10]. Hitherto the people of Israel had been only too ready to mingle with the nations around them, to intermarry and make alliances with them, to adopt their customs and even their gods. At first the reformers, Ezra and Nehemiah, had to struggle against a renewal of these evils. But with the suppression of idolatry there arose that sense of separation from the rest of mankind, and jealousy of any privileges being extended to others, which became as a 'middle wall of partition' (Eph. ii. 14), to be broken down at last by the new and broader revelation.

Lastly, there came in this interval a great revival of the old warlike spirit of the nation. We find them once more making a vigorous resistance to their oppressors; and heroes appear, who remind us of the boldest champions of earlier days. We read of several risings against the Roman conquerors, and a last desperate effort is made before the destruction of the city and Temple by Titus in A. D. 70.

B. CONDITION OF PALESTINE AND THE JEWS IN OUR LORD'S TIME.

(a.) The New Divisions of Palestine.

(See Map i.)

The Palestine[1] of the New Testament is much the same in extent as that of the Old Testament, but, instead of the apportionment among the twelve tribes, we have an entirely new division. The country on the west of the Jordan consists now of three

[10] The first instance of it is the refusal to allow the mixed race of the Samaritans to join in rebuilding the Temple (Ezra iv. 1–3).

[1] The name Palestine was originally the same as Philistia, and denoted only the southern part of the sea-coast and the adjoining plains. After the Christian era the name was extended to the whole country, both east and west of Jordan.

provinces — Judaea in the south, Samaria in the centre, and Galilee in the north. Besides these there is the region east of Jordan, the southern part of which is commonly called Peraea; while north of this we have the districts of Decapolis (Matt. iv. 25; Mark v. 20; vii. 31), Ituraea, Trachonitis (Luke iii. 1), and others.

1. **Judaea.** This comprised much the same territory as that which had belonged to the southern kingdom of Judah[2]. Its natural divisions were the 'mountains' or highlands, the Shephelah or lowlands, the Negeb or parched region in the south, and the 'wilderness' on the east. The whole district was named Judaea after the returning exiles of the tribe of Judah, who settled there[3].

2. **Samaria.** This name in the Old Testament denoted sometimes the whole kingdom of the ten tribes, sometimes the city, which from the time of Omri was its capital. The Samaria of the New Testament is a province corresponding pretty nearly in extent to the old tribes of Ephraim and western Manasseh. The actual Samaritans however, or descendants of the colonists settled there from Central Asia[4], only occupied certain towns or villages in this district[5].

3. **Galilee.** The northern division of Palestine west of the Jordan was now called Galilee, which means 'a ring' or 'circuit[6].' It corresponded, roughly speaking, to the former territory of Asher, Naphtali, Zebulun and Issachar. Owing to the large admixture of Gentile population, it was described as 'Galilee of the nations' (Isa. ix. 1); but the loyalty shown by its inhabitants

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[2] The name Judaea was sometimes used for the whole of Western Palestine. Of two passages, where the older rendering 'Jewry' is retained in A. V., it is used in the one case (Luke xxiii. 5) in this wider sense, while in the other (John vii. 1) it means the southern province only. 'Jew' is really a contraction of 'Judaean' (see Stanley, *J. C.* ii. 382).

[3] See Hastings, *D. B.* ii. 791; Smith, *H. G.* 278, 313.

[4] See *O. T. Hist.* iii. 115.

[5] See Smith, *D. B.* iii. 1105.

[6] 'Galil' means 'anything that rolls or is round. Like our circle, or circuit, it was applied geographically to any well-defined region' (Smith, *H. G.* 413).

led before long to the disuse of the latter words. It was divided into Upper and Lower Galilee (Joseph *Wars*, iii. 3 § 1.)[7].

4. **Eastern Palestine.** The name Peraea, which means 'the land on the other side' is not found in the New Testament, but is commonly used for the southern part of Palestine east of the Jordan—the country formerly occupied by the tribes of Reuben and Gad. Immediately north of this, extending through and beyond the old territory of eastern Manasseh, was the district called Decapolis, or the ten cities[8]; and north of this again was a region divided into several smaller provinces.

(b.) The Political Condition of the Jews.

At the time of our Lord's birth the whole of Palestine was under the rule of Herod the Great, who, like his father Antipater, had secured the good-will of the Romans. On Herod's death two or three years later, the following division was made of his dominions. Archelaus was made king of Judaea and Samaria; Herod Antipas received Galilee and Peraea; while Herod Philip took the north-eastern provinces, consisting of Ituraea and Trachonitis, with three others called Gaulonitis, Auranitis, and Batanaea. The two latter rulers received the title of 'tetrarchs,' or governors of a fourth part. Another tetrarchy, Abilene, further north, and outside the confines of Palestine, is mentioned by St. Luke (ch. iii. 1), with Lysanias as its ruler. When Archelaus was deposed by the Romans in A. D. 6, his tetrarchy was placed under governors called procurators, of whom Pontius Pilate was the fifth. The political capital was fixed at a town on the coast of Samaria called Caesarea (Acts viii. 40; x. 1; xxiii. 23, 33, &c.), which had been rebuilt by Herod the Great.

Under the Roman rule there was a general spirit of disaffection among the Jews. Their indignation at this fresh loss

[7] See Smith, *H. G.* 415, 416.

[8] This however, which was a league of Greek cities, included Damascus, far away to the north, and a city called Philadelphia, considerably to the south (see p. 101).

of political liberty was increased by the cruelties of Herod the Great and his son Archelaus, and those of the procurators who succeeded. Beneath the open profession of loyalty[1] there lay a longing for release, and a readiness to take advantage of any opening, which seemed to promise such deliverance. We read of serious outbreaks, such as those under Theudas and Judas of Galilee, referred to by Gamaliel (Acts v. 36, 37), and the 'insurrection,' in which St. Mark (ch. xv. 7) describes Barabbas as having taken part There are also many indications of the unsettled condition of the country, which will be noticed in dealing with the Gospel narrative and teaching. There are signs too of an expectation that some great change was at hand, and that the hopes of those who were waiting for 'redemption,' and 'the consolation of Israel' (Luke ii. 25, 38), were about to be realized. The alarm of Herod at the visit of the Magi (Matt. ii. 3), the eagerness with which multitudes flocked to hear the Baptist and our Lord (Matt. iii. 5; iv. 24, 25, &c.), and the desire of the people to make Jesus a king (John vi. 15) are among the most important of such signs.

Certain names which occur in the Gospels may be suitably noticed here:—

1. **The Herodians**. These were a political party, who supported the dynasty of the Herods (see p. 149). Though conforming outwardly to Jewish observances, they were heathen in taste and inclination, and so opposed to the Pharisees, who resisted all Gentile contamination. We read, however, of their combining against our Lord on two occasions (Mark iii. 6; Matt. xxii. 16; Mark xii. 13).

2. **The Zealots** were the very opposite of the Herodians. They were bitterly hostile to the reigning powers and the Roman supremacy. One of the Apostles, Simon Zelotes (Luke vi. 15; Acts i. 13), belonged, as his name implies, to this party (see p. 83)[2].

[1] Such as the hypocritical profession made to Pilate, 'We have no king but Caesar' (John xix. 15).

[2] St. Matthew (ch. x. 4) and St. Mark (ch. iii. 18) describe him as 'the Cananæan' (R.V.), which means the same as Zealot. The 'Canaanite' of

Some of these fanatics afterwards banded themselves into secret societies, and were called 'murderers' (Acts xxi. 38) or 'the Assassins' (R. V.)[3].

3. **The Publicans.** These were the collectors of the public revenues, and as such were special objects of contempt and hatred[4]. Their position gave them constant opportunities of extortion; and they were so notorious for injustice and rapacity that the combination 'publicans and sinners' had become a common expression (see p. 80).

(c.) The Religious Condition of the Jews.

The changes which passed over the Jewish race after the Captivity, and the struggle to maintain their national life and character, led to the formation of religious parties. The most important of these were the Pharisees and Sadducees. There was a third sect, who were called the Essenes.

1. **The Pharisees** were the strictest observers of the Mosaic law, including all the oral traditions which had been added to it. Their excessive regard for ceremonial, to the neglect of higher duties, was sternly rebuked by our Lord. Their name 'Pharisees', which meant 'separatists,' probably referred originally rather to their opposition to intercourse with foreigners than to that claim to special orthodoxy and holiness which it afterwards implied[1]. They were a religious rather than a political party.

2. **The Sadducees.** This sect was probably so called from Zadok, the founder of the line of High Priests under Solomon.

A.V. would imply that he belonged to the old heathen race, or that he was a native of Cana.

[3] The Greek word (*σικάριοι*) means 'those armed with a short sword or dagger.'

[4] The publicans (*τελῶναι*) of the Gospels were really the 'portitores,' or subordinate tax-collectors. The 'publicani' proper were the farmers of the public revenues, who usually belonged to the equestrian order.

[1] The controversy as to such intercourse commenced in the time of Ezra. Later we find that Pharisaism denoted the separation of these men from the mass of their fellow countrymen (see Hastings, *D. B.* iii. 820, 826).

We find that the priestly families still belonged to it (cp. Acts iv. 1, v. 7). Others maintain that the name is derived from one Zadok, who taught that men ought to do right without looking to future reward. Others, again, have said that it means 'the righteous,' being assumed as an answer to the claim of the Pharisees to peculiar holiness. The Sadducees, who belonged mainly to the upper classes, ignored the traditions of the elders, accepting only the written law.

3. **The Essenes.** The meaning of this name, which does not occur in the Gospels, is doubtful. It probably denotes 'pious' or silent'—those who meditate on mysteries[2]. In many respects they resembled the Pharisees, but they had rules and a discipline of their own, and aimed at a moral and spiritual, rather than ceremonial purity.

The following names, too, are connected with the national religion:—

4. **The Scribes** or **Lawyers**, the two names being probably given to the same class[3], were men who made a special study of the law, which they then taught and expounded (see p. 151). The Scribes are constantly coupled in our Lord's discourses with the Pharisees.

5. **The Rabbis.** 'Rabbi' or Master was a title of respect given to the authorized teachers, and as such was often used to our Lord Himself. These doctors of the law were now divided into two rival parties, called the schools of Hillel and Shammai.

6. **The Chief Priests** were probably the heads of the twenty-four courses of priests (see p. 24), together with those who had held the position of High Priest, which was now no longer a life office.

7. **The Sanhedrin** or **Council** was a court which had

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[2] See Lightfoot, *Col.* p. 118 f. Edersheim, however (i. 332), regards it as meaning 'outsiders'—a name given to this sect by the Pharisees, as being outside orthodox Judaism.

[3] Compare Matt. ix. 3, Mark ii. 6 with Luke v. 17, 21 (see Hastings, *D. B.* iii. 83).

supreme authority in both civil and ecclesiastical matters. It consisted of seventy-one or seventy-two members, these comprising three classes—the chief priests, the elders (men of age and experience), and the scribes. The High Priest commonly presided.

8. **The Synagogues**[4]. The Jews seem to have realized during the Captivity that worship might be acceptably offered to God elsewhere than in the Temple. Thus prayer became a substitute for sacrifice, and the universal study of the law led to the public reading and expounding of the Scriptures. Hence arose the institution of the Synagogues as places of worship and instruction in the provincial towns. There are said to have been 480 of them in Jerusalem itself.

C. CHRONOLOGY OF THE GOSPELS.

Different opinions have been held as to the chronology of the Gospels. The following is a brief statement of the views which have found most support, with the arguments in favour of each[1].

1. There is some doubt as to the exact time of our Lord's birth. It is generally agreed that the year from which we date our A. D. is not really the year of the Nativity[2]. St. Matthew (ch. ii. 1) tells us that Jesus was born 'in the days of Herod the

[4] The name 'synagogue' (*συναγωγή*), meaning a gathering together or 'congregation,' was used also of the places in which such meetings for instruction and worship were held.

[1] A full and clear statement of the arguments in favour of a two years' ministry will be found under the article 'Chronology' in Hastings, *D. B.* i. 403–415. Those for limiting the ministry to one year are given under the article 'Chronology' in *Encycl. Bibl.* i. 799–809. Those for extending it to three, or more than three years will be found under the article 'Jesus Christ' in Smith, *D. B.* i. pt. ii. 1675, 1676.

[2] The year B. C. 4 has been commonly accepted for our Lord's birth; but it seems more probable from the evidence here given that it was between B.C. 7 and 5 (see Hastings, *D. B.* i. 404).

king,' and apparently His birth was two years or more before the death of this Herod the Great in B.C. 4 (Matt. ii. 15, 19). St. Luke (ch. ii. 1) describes the Nativity as taking place at the time of Caesar Augustus' decree for a census or enrolment of the whole Roman empire, 'when Quirinius (R.V.) was governor of Syria.' This statement has given rise to much discussion, as Josephus tells us such a census was made by Quirinius on the annexation of Judaea to the Roman empire in A.D. 6[3]. Augustus, however, appears to have instituted 'a series of periodical enrolments[4], and, although Judaea was not yet formally annexed, Herod, in his desire to stand well with the Emperor, may naturally have fallen in with this policy. This would also account for the Jewish custom being now observed of 'numbering the people by their tribes and families,' and for this census not provoking resistance like the later one, which was conducted according to Roman usage (see p. 44). The actual governor of Syria at the time of the earlier census appears to have been Quinctilius Varus, who succeeded Saturninus in B.C. 7 or 6. But by an arrangement not without parallel, Quirinius probably had 'an extraordinary command by the side of Varus' some years before he was actually governor[5].

2. The following are the chief passages bearing on the date of the commencement of our Lord's ministry. St. Luke tells us (ch. iii. 23) that Jesus, 'when he began to teach' (R. V.), was about thirty years of age. This may mean any age from twenty-eight to thirty-two, and so only fixes the beginning of the ministry as somewhere between A. D. 23 and 27. St. Luke also states (ch. iii. 1), that John's ministry, which preceded our Lord's by

[3] The passage here is translated in R.V. 'This was the first enrolment made when Quirinius was governor of Syria.' We have a reference in Acts v. 37 to the later enrolment, as having been the occasion of an outbreak under Judas the Galilaean or Gaulonite (Joseph. *Ant.* xviii. 1, § 1).

[4] This is proved by recent discoveries of papyrus fragments in Egypt.

[5] On the whole question, see Hastings, *D. B.* ii. 646.

a few months, began in the fifteenth year of Tiberius Caesar. This, if dated from Tiberius' accession on the death of Augustus, would mean A. D. 28 or 29. It is, however, more likely that it is reckoned from the time when Tiberius was associated with Augustus in the government; and this would give us A. D. 25 or 26 as the actual date of the beginning of our Lord's work.

Another indication of time is given in St. John (ch. ii. 20). We are there told that in the first year of the ministry the Temple of Herod had been forty-six years in process of building. A comparison of this with Josephus' statement (*Ant.* xv. 11. § 1) that Herod began to build in the eighteenth year of his reign[6], will give us A. D. 27 as the date of this visit of our Lord to Jerusalem.

3. Commentators have differed again as to the length of our Lord's ministry. Dismissing the view, which has found little support, that He must have been over forty years old at the time of His death, and that therefore His work was spread over some ten years[7], the estimates vary from three or three and a half years to two years or one year.

We gather little which can help us to a solution of this question from St. Matthew's Gospel, the arrangement of which is by grouping rather than chronological order. The same is the case with the earlier part of St. Mark's Gospel. We get, however, one hint of lapse of time from the latter, by comparing his account of the disciples plucking the ears of corn (ch. ii. 23) with that of feeding the 5,000, where he describes the multitude as sitting on 'the green grass' (ch. vi. 39). This, showing that another spring had now arrived, implies an interval of a year

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[6] The 'fifteenth year' of Josephus (*Wars*, i. 21. § 1) seems to be an error.

[7] This view was first maintained by Irenaeus, who was bishop of Lyons in the latter half of the second century. It rests mainly on the words used by the Jews to our Lord, 'Thou art not yet fifty years old, and hast Thou seen Abraham?' (John viii. 57), which were supposed to imply that Jesus was then more than forty years of age.

between the two events. St. Mark's Gospel would thus seem to point to a ministry of two years[8].

St. Luke's account of the ministry is divisible into two parts. The scene of the first is entirely, or almost entirely in Galilee, but there are no indications of its length. The second, containing incidents and teaching peculiar to his Gospel, commences with the last journey to Jerusalem (ch. ix. 51), and probably covers only a few months.

The evidence for the duration of the ministry is mainly to be found in the notices of Jewish festivals in St. John's Gospel. A Passover is named in the account of our Lord's visit to Jerusalem early in His ministry (ch. ii. 13, 23). His journey through Samaria appears to have been shortly after this, for the impression of His acts performed in the capital is still fresh when He reaches Galilee (ch. iv. 45). In the course of that journey He speaks of the fields as already white to the harvest (ch. iv. 35), a description suited to the time between the feasts of Passover and Pentecost[9]. In ch. v. 1 Jesus is described as again going up to Jerusalem at a feast of the Jews, but it is doubtful what feast is there referred to[10]. In ch. vi. 4, just before the feeding of the 5,000, we are told that 'the Passover, a feast of the Jews, was nigh.' These, with the last Passover, give us at least three Passovers during the ministry. The question whether this lasted for just over two years, or over three years, depends mainly on whether the feast spoken of in ch. v. 1 was a Passover or not.

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[8] See Hastings, *D. B.* i. 406.

[9] The words, 'Say not ye, There are yet four months, and then cometh harvest?' are best taken not as referring to the time of the occurrence, but as a common saying or proverb, used to give encouragement to the sower by the thought that harvest was drawing on? (see Expos. *G. T.*; Hastings, *D. B.* ii. 613).

[10] The reading 'the feast' (R. V. mg.) would mean that this was either the Passover or Tabernacles. 'A feast' probably refers either to Pentecost, or to one of the minor festivals, Trumpets, Dedication, or Purim (see Hastings, *D. B.* i. 408). Many commentators maintain that it was the last of these (see Farrar, ii. 467–70. Excursus viii).

The date of our Lord's Baptism is probably either the end of A. D. 26, or beginning of A. D. 27. The Crucifixion may therefore be placed in A. D. 29 or 30. The order of events within these limits presents in parts no little difficulty. These questions will be best dealt with in the course of the narrative [11].

D. THE FOUR GOSPELS.

There are four Gospels [1] included in the canonical [2] books of Holy Scripture. Two of these were, as their titles imply, written by members of the chosen company of the Twelve Apostles—'Matthew the publican' (Matt. x. 3), called also 'Levi, the son of Alphaeus' (Mark ii. 14: cp. Luke v. 27); and John the son of Zebedee, described as 'that disciple whom Jesus loved' (John xiii. 23). The authors of the other two, who probably were not

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[11] The following chronology has been proposed:—

i. Preliminary period: from the Baptism to the call of the leading Apostles; from winter of A. D. 26 to a few weeks after Passover of A. D. 27.

ii. First active period: founding of the kingdom; from Pentecost, A. D. 27, to shortly before Passover of A. D. 28.

iii. Middle period of the active ministry: from Passover to shortly before Tabernacles, A. D. 28.

iv. Close of the active period: from Tabernacles of A. D. 28 to six days before Passover of A. D. 29.

v. The Messianic crisis: from six days before Passover to ten days before Pentecost, A. D. 29 (see Hastings, *D. B.*, article 'Jesus Christ,' ii. 609, 610).

[1] 'Gospel' is the Saxon 'God spell,' or 'good news,' and the Gospels are so called as recording the 'good tidings of great joy' (Luke ii. 10) for mankind in the birth and life and death of the Saviour of the world. So the writer of a Gospel is called an Evangelist, from the Greek word for to bring good news (εὐαγγελίζεσθαι).

[2] The word 'canon' (κανών), meaning originally 'rule' or 'measure,' came to be applied to that which conformed to such rule. So the canon of Scripture, which meant originally 'the measure, by which the contents of the Bible might be tried,' is used for 'the definite collection of books received by the Church as authoritative' (see Westcott, *Canon of the New Testament*, 457, 458). Writings which claimed to be authoritative, but were not so recognized, were called 'apocryphal,' the word (ἀπόκρυφος) meaning properly 'hidden,' and then 'doubtful' or 'spurious' (see Oxf. *Helps*, 2). There were several apocryphal Gospels.

themselves eye-witnesses of the ministry, are Mark[3], whose Gospel, according to tradition, embodies St. Peter's recollections of the ministry; and Luke, the friend and companion of St. Paul[4].

Each of these Gospels has a character and purpose of its own. St. John's differs widely both in matter and style from the other three, which are commonly called 'the Synoptical' or 'Synoptic' Gospels, the idea being that they 'agree in giving one *synopsis* or general view of the same series of events[5].' The incidents and discourses recorded in these three are, in the main, the same; but there are several differences of arrangement and of detail. Each Gospel has portions peculiar to itself; the events are sometimes given in different order; and our Lord's words are somewhat differently reported[6].

Many of these differences may be accounted for by the special object with which each was written, and the character of the writer.

St. Matthew seems to have written his Gospel specially for Jewish readers[7]. He therefore connects Christianity with the

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[3] He is described in Acts xii. 12 as 'John, whose surname was Mark'; and in Col. iv. 10 he is called 'sister's son,' or rather 'cousin' (R. V.) to Barnabas. He accompanied Paul and Barnabas on part of their first missionary journey (Acts xiii. 5, 13), and after the 'contention' between them before the second journey, of which he was the cause, he went with Barnabas (Acts xv. 39).

[4] We find he was with St. Paul during part of his second and third missionary journeys (Acts xvi. 10; xx. 5), in his first imprisonment (Col. iv. 14; Philem. 24), and probably also in his second imprisonment at Rome (2 Tim. iv. 11). In Col. iv. 14 he is called 'the beloved physician.'

[5] See Salmon, *I. N. T.* 112.

[6] The various explanations which have been given of the origin of these resemblances and differences may be reduced to the following:—

i. That all three Evangelists used the same oral or unwritten tradition as to our Lord's life and teaching.

ii. That they made use of each other's writings, the order in which they wrote being doubtful. St. Mark's is commonly supposed to have been the earliest Gospel.

iii. That they all got their materials from the same primitive written Gospel.

iv. That each used one or other of the fragmentary Gospels already written, which recorded parts only of the ministry, and that a connected history was thus made out of these (see Expos. *G. T.* 4–7).

[7] We are told that St. Matthew compiled the *Logia* or words of Jesus

past, showing how the predictions of the Messiah were fulfilled in Jesus of Nazareth, and correcting the popular expectation of Him, as one who should 'restore again the kingdom to Israel' (Acts i. 6).

In keeping with this design he traces the descent of our Lord from Abraham and David; he shows how the new teaching fulfils the old law, enlarging and spiritualizing it; and he illustrates fully by the parables which he records the kingdom of God upon earth. His Gospel also bears the impress of the publican, or man of business, in the careful grouping of events and teaching. He evidently presupposes an acquaintance on the part of his readers with Jewish localities and customs.

St. Mark is commonly supposed to have designed his Gospel in the first instance for Roman readers. He therefore adapts his style to the ideas of those energetic rulers of the world. He especially sets before us the active life of One who, as this Evangelist's instructor, St. Peter, describes it, 'went about doing good' (Acts x. 38). He looks to the present rather than to the past or the future, and presents the scenes of our Lord's ministry in a series of graphic sketches, or life-like memoirs, constantly adding minute details of his own. He dwells frequently on the amazement and delight which were the immediate effects of our Lord's works of mercy[8].

St. Luke, probably himself of Gentile origin[9], was the

in Hebrew (Eusebius, *H. E.* iii. 39). Some have supposed that the Gospel in Greek, as we have it, was a translation of this work. It is however more probable that, besides the account in Hebrew of our Lord's teaching, St. Matthew wrote his full Gospel in Greek, which contained both the events and the teaching of the ministry, both he and St. Luke using St. Mark's Gospel as the basis of their narrative (see Salmon, *I. N. T.* 189, 190).

[8] St. Mark seems himself to have been of a fervid and impulsive temperament, like St. Peter (Mark xiv. 51, 52; Acts xv. 38, 39).

[9] According to tradition, he was a native of Antioch in Syria (Eusebius, *H. E.* iii. 4). In Col. iv. 14 he seems to be distinguished with others mentioned there, from those 'who are of the circumcision' (Col. iv. 11). Another tradition represented him as one of the seventy (Luke x. 1); but this seems inconsistent with the introduction to his Gospel, in which he distinguishes himself from the eye-witnesses of the ministry.

Evangelist, as his companion, St. Paul, was the Apostle, of the Gentiles. He wrote especially for Greek readers. His is the Gospel of the future, representing our Lord as the Redeemer of the human race, the Founder of a universal Church; and describing Christianity as the new power which was to regenerate the world. He sets before us the Son of man as coming 'to seek and to save that which is lost' (ch. xix. 10). This comprehensive character of our Lord's work is a prominent feature in the incidents and the parables, which this Evangelist alone records. He announces in his introduction his design of narrating events in a connected series, and this is one characteristic of his Gospel[10].

St. John. The Gospel of St. John differs considerably from the other three in object, matter, and language. It has been described as having a threefold design, being an historical supplement, which records events and discourses omitted in the other Gospels; and a controversial treatise, directed against the earlier forms of heresy; and having also as its main purpose the teaching of 'the highest revealed truth about the Person of our Lord[11].' The Evangelist himself tells us (ch. xx. 31) that he has aimed at convincing his readers 'that Jesus is the Christ, the Son of God.'

He commences with a statement of the divinity of our Lord, which sounds the key-note of the whole Gospel[12]. He has a

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[10] 'His notion of order does not necessarily involve that of time, but rather of moral or logical sequence' (Westcott, *I. S. G.* 176; see also Edersh. ii. 127, 128).

[11] See Liddon, *Bamptons*, 328–33.

[12] In this prologue (ch. i. 1–18) St. John identifies Him, whose life and teaching he is about to describe, with the Eternal Word. He tells of that Word in His absolute, eternal being; in His relation to the created world; in His manifestation as the true Light, which is the life of men. He then speaks of the testimony given by John (see pp. 32, 33) of the two classes, those who reject and those who receive the Divine Word; and of the Incarnation, of which he and his fellow Apostles are the witnesses. He concludes by referring again to the Baptist's mission, and by contrasting the law of Moses with the 'grace and truth which came by Jesus Christ,' the only-begotten Son, who was commissioned to declare the Invisible God (see S.C. and Expos. *G. T.*).

vocabulary of his own, and describes in figures peculiar to him the Person and work of his Master. While the other Evangelists record mainly, until they reach the closing events of the history, our Lord's ministry in Galilee, St. John throughout deals chiefly with the ministry in Judaea. The discourses, which take up a great part of his Gospel, differ from those of the Synoptists in relating to 'the mysteries of the kingdom of heaven' (Matt. xiii. 11). He omits many things to which prominence is given in the other Gospels, such as the temptation, the transfiguration, and the agony in the garden; and on the other hand he relates events not previously recorded, with the discourses of which these are in many cases the occasions[13].

A tabulated statement of the leading characteristics of the Gospels is subjoined.

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[13] 'Putting aside the account of the Passion, there are only three facts which St. John relates in common with the other Evangelists. Two of these are the feeding of the five thousand, and the storm on the Sea of Galilee (ch. vi.), . . . The third is the anointing of Jesus' feet by Mary. . . . Only one discourse of our Lord that was delivered in Galilee, that in the sixth chapter, is recorded by St. John' (Smith, *D. B.* i. pt. ii. 1211).

	ST. MATTHEW.
1. Author of the Gospel. (*a*) Antecedents . . .	A publican (Matt. x. 3, &c.). Same as Levi (Mark ii. 14; Luke v. 27; cp. Matt. ix. 9).
(*b*) Character . . .	Man of business. . . Methodical . . . .
(*c*) Qualifications . .	One of the Twelve . .
2. Readers for whom the Gospel was first intended.	The Jews . . . . .
3. Style of the Gospel. (*a*) Composed in form of:	Narrative . . . . .
(*b*) Remarkable for: . .	Careful grouping . . .
4. Character of the teaching	Accords with that of St. James.
5. Special aspects of the new truths. (*a*) The Gospel viewed in its relation to:	The past (Judaism) . .
(*b*) The Gospel represented as:	The fulfilment of the law
6. Pictures presented of our Lord. Our Lord revealed as:	The promised Messiah The King of the Jews The Man of Sorrows .
7. The symbols (Rev. iv. 7) as commonly interpreted;	The Man (humanity) .
Or,	The Ox (sacrifice) . .

(See Westcott, *I. S. G.* 202–206; Ellicott, *Life*, 13, 14;

St. Mark.	St. Luke.	St. John.
John, surnamed Mark (Acts xii. 12). Cousin of Barnabas (Col. iv. 10).	A physician of Antioch (?) Probably Gentile by birth	A fisherman, son of Zebedee (Matt. iv. 21, &c.). Cousin of our Lord (?).
Impulsive (Mark xiv. 51; Acts xv. 38). 'Profitable for the ministry' (2 Tim. iv. 11).	Faithful (2 Tim. iv. 11). 'Beloved' (Col. iv. 14) .	Son of thunder (Mark iii. 17). 'Disciple whom Jesus loved' (John xiii. 23).
'Interpreter' of St. Peter	Companion of St. Paul .	One of the Twelve.
The Romans	The Greeks	The whole Church.
Memoirs	History	Supplement.
Graphic descriptions . .	Scientific arrangement .	Spiritual insight.
Accords with that of St. Peter.	Accords with that of St. Paul.	Is peculiar to 'the Divine' (Θεολόγος).
The present	The future	Eternity.
A new power from Heaven.	The source of pardon and peace.	A new revelation from Heaven.
The Ruler of men . . .	The Redeemer of mankind	The Light of the world.
A new and mighty Power	The great High Priest .	The Son of God.
The Lord of nature . .	The loving Saviour . .	The Incarnate Word.
The Lion (dignity) . .	The Ox (sacrifice) . . .	The Eagle (soaring in the light of truth).
The Lion (strength) . .	The Man (human sympathy).	The Eagle (heavenly aspiration).

(Farrar, *St. Luke*, 17, &c.; Alexander, *L. I. G.* 6–11, &c.)

I. JOHN THE BAPTIST

1. THE PARENTAGE AND BIRTH OF THE BAPTIST.

Luke i. 1–25, 57–66.

St. Luke's preface. St. Luke alone begins his Gospel with a formal preface. St. Matthew commences with our Lord's genealogy (ch. i. 1–17), which is given later by St. Luke (ch. iii. 23–38)[1]. St. Mark at once records briefly the Baptist's mission. St. John, in keeping with the avowed object of his Gospel, opens with a statement of the eternity and divinity of the Word (see p. 18).

Though not himself an eye-witness, St. Luke claims to have a complete and exact knowledge of our Lord's ministry, as set forth in the Apostolic preaching[2]; and he undertakes to supply the more connected written narrative of this, which seems to be needed. He apparently refers to previous attempts to compose such a narrative as in some cases unauthorized, and in others unsuccessful[3].

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[1] There are, however, some important differences. St. Matthew, writing especially for Jews, begins with Abraham, and gives a table of royal succession from David. St. Luke, writing for Gentiles, traces our Lord's actual descent back to Adam.

[2] See Alexander, *L. I. G.* 86.

[3] The word for 'taken in hand' (ἐπεχείρησαν) has been thought by many to imply this (see S. C. i. 309). It is, however, a question whether St. Luke had not also before him the *Logia* of St. Matthew and the Gospel of St. Mark (see Expos. *G. T.* i. 458).

Many old writers interpreted 'Theophilus, to whom this Gospel and afterwards the Acts of the Apostles are addressed, as not being a proper name, but as indicating those generally who are 'lovers of God.' It is now, however, commonly agreed that this was the name of some Roman official of high rank[4] who had been converted to the faith, and who, having gone through the ordinary course of oral instruction, now desired a more precise and continuous statement of the truths which he had been taught[5].

Early history peculiar to St. Luke[6]. In keeping with his design of writing a systematic history, St. Luke goes back to the annunciation and birth of the Forerunner. He is the only Evangelist who gives us any account of these, for St. Matthew and St. Mark first bring John the Baptist before us when he has already commenced his ministry, and St. John first mentions him in explaining his mission as a witness to 'the true Light' (ch. i. 6–8).

The parents of John the Baptist. St. Luke gives the date of the Baptist's birth as 'in the days of Herod the king of Judaea.' His parents, Zacharias and Elisabeth, both belong to the priestly tribe of Levi. Their home is in some town in

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The matters narrated are described as 'those which are most surely believed'; but the word (*πεπληροφορημένων*) may also mean 'which have been fulfilled' (R.V.), or which are 'fully established' (R.V. mg.). Others explain it as 'the things which have become widely known,' implying that there was a widespread acquaintance among Christians with the leading facts of our Lord's life.

[4] The title 'most excellent' or 'most noble' (*κράτιστος*) is used of such officials in three passages of the Acts of the Apostles (xxiii. 26; xxiv. 3; and xxvi. 25).

[5] See Westcott, *I. S. G.* 174–6.

[6] The whole of this 'Gospel of the Infancy,' as it is called (ch. i. 5; ii. 52), is peculiar to this Evangelist. The Virgin Mary is supposed to have been the source from which he derived most of that which is contained in these chapters (see Plummer, *I. C. C.* 6, 7); perhaps not directly, but through one of the women named in Luke viii. 3, xxiv. 10, with whom we learn from Acts i. 14 that Mary was brought into contact (see Hastings, *D. B.* ii. 644).

'the hill country' of Judaea[7] (ch. i. 39). They have led a blameless life, and have reached a good old age. But it is a cause of much grief to them that they have no children.

The Angel's message to Zacharias. The time of year has come round for 'the course of Abijah' (R. V.), to which Zacharias belongs, to be on duty at the Temple, and he has come up to Jerusalem for this service[8]. The lot, by which the sacred duties are determined, has selected him as the priest, who is to conduct the daily offering of incense. To make this offering he has entered the Holy Place; his two assistants have retired, and he is left standing alone before the altar of incense. On the right side of this he suddenly sees a mysterious form, and is at first terror-stricken. But he is told not to fear, as his long-offered prayer has been heard, and his wife will bear him a son, whose name shall be John. This son is to be no ordinary child, but one whose birth shall bring joy to many; one who shall be consecrated to the Lord, as bound by the strict vow of the Nazarite; and who, being filled from the first with the Holy Ghost, shall go before the Lord in the spirit and power of Elijah, to make ready a people prepared for Him. Zacharias, who at first doubts the promise

[7] Some have supposed that the city was Hebron, but a place so well known would probably have been mentioned by name. Others think that 'a city of Juda' (ver. 39) should be 'the city Juda,' this being the same as Juttah, which was another of the southern priestly cities (Josh. xxi. 16). According to another tradition, the city was a village to the north-west of Bethlehem (see Hastings, *D. B.* ii. 677).

[8] The priests were divided by David into twenty-four courses, sixteen of the descendants of Eleazar, and eight of the descendants of Ithamar (1 Chron. xxiv. 3–19). Of these courses only four returned from the Captivity (Ezra ii. 36–39), but these appear to have been redivided into the old number with the old names. The name Abijah occurs in Neh. x. 7 and xii. 4, 17.

The Greek word for course (ἐφημερία) means properly 'a daily ministration,' but it is used for any periodical service; or, as here, for those performing such service.

This day was a great occasion for Zacharias, as his turn for this high function might only come to him once in his lifetime, there being now some 20,000 priests (see Expos. *G. T.* i. 461).

on account of his own and his wife's age, is told that the messenger is Gabriel [9], who is sent from God to him with these tidings; and then, for his want of faith, he is stricken with dumbness.

The officiating priest commonly remained only a short time in the sanctuary, the congregation outside being meanwhile engaged in silent prayer. On his return he used to take the lead in the benediction, which preceded the daily offering. The people therefore have been wondering at Zacharias' delay, and are still more amazed to find, on his reappearing, that he is unable to utter the customary words of blessing, and can only beckon to them. From this they conclude that, while in the sanctuary, he has seen a vision.

The birth of John the Baptist. Zacharias, as soon as his ministration is over, returns to his own home. There Elisabeth is visited a few months later by Mary, who has also received a divine message (ver. 26). Discovering that her kinswoman is the destined mother of her Lord, Elisabeth is inspired to utter words of humble thankfulness for the honour done to her by this visit, and Mary responds to these with the *Magnificat* (see p. 42). In due time the promised child is born, and Elisabeth's neighbours and kinsfolk rejoice that the Lord has shown great mercy upon her [10].

The name John given to the child. On the eighth day they assemble for the circumcising of the child, on which occasion,

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[9] Gabriel means 'man of God,' or 'the might of God.' The same angel appears afterwards to Mary (ver. 26). He is twice named in O. T. as appearing to the prophet Daniel (Dan. viii. 16; ix. 21). The names of two angels only are given in the Bible; Michael, the executor of God's decrees; Gabriel, the announcer of His purposes (see S. C. i. 313).

St. Luke's has been called 'the Gospel of the holy Angels.' This is the first of many passages in which they are mentioned by him. In the Acts of the Apostles there are no less than twenty-two records of angels.

[10] Elisabeth herself had said (ver. 25) that the Lord had 'taken away her reproach among men.' To have no children was regarded among the Jews as a divine punishment, while having many children was looked upon as one of the greatest blessings (see Ps. cxxvii, cxxviii).

according to very ancient custom, he must be named. Much surprise is caused by his mother insisting that his name shall be John, instead of his being named after his father, as the kinsfolk have expected. The dumb Zacharias, who is appealed to, confirms in writing his wife's decision. John was the name which the angel had ordered to be given, and now that Zacharias has thus shown that his faith is renewed, his power of speech is at once restored to him. The first use he makes of it is to offer up the hymn of praise, known as the *Benedictus*, which is a clear and full expression of that faith. As the news of all these wonders spreads throughout the hill-country of Judaea, there are eager speculations as to the destiny of this son. The strange occurrences are stored up in the memory of all who have heard of them, and the question asked by all is, 'What then shall this child be?' (R. V.)[11].

2. THE BENEDICTUS. THE BAPTIST'S MINISTRY.

Luke i. 67–80. **Luke iii. 1–18.**

(Cp. MATT. iii. 1–12; MARK i. 1–8).

The Benedictus. The song of Zacharias, or the *Benedictus*, as it is commonly called, is a prophetic hymn of thanksgiving, telling of the blessings, of which the aged priest feels that the

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[11] 'Far and wide, as these marvellous tidings spread throughout the hill-country of Judaea, fear fell on all—the fear also of a nameless hope. The silence of the long-clouded day had been broken, and the light, which had suddenly riven its gloom, laid itself on their hearts in expectancy' (Edersh. i. 159).

'The child thus supernaturally born must doubtless be commissioned to perform some important part in the history of the chosen people. Could he be the Messiah? Could he be Elijah? Was the era of their old Prophets about to be restored? With such grave thoughts were the minds of the people occupied, as they mused on the events which had been passing under their eyes, and said one to another, "What manner of child shall this be?"' (Smith, *D. B.* i. pt. ii. 1737).

birth of his son is to be the commencement[1]. It is thus a fitting introduction to the account of the Baptist's ministry.

The hymn is divisible into two parts, which treat of the events that are at hand in inverted order; the first telling of the coming of the Messiah, the second of the preparatory work assigned to John[2]. Zacharias 'blesses,' or thanks, God for the redemption which is to be brought by a Saviour born of the house of David. This 'salvation' will be the accomplishment of all prophecy, a deliverance from all spiritual foes, the fulfilment of the covenant made long ages before with Abraham, and the beginning of a new era of security, a time of holiness in the sight of God and righteous dealing among men. Of these blessings the child lately born is to be the herald, proclaiming the mercy of God; which is now to be shown in the knowledge of a salvation given through the remission of sins, and in the coming of the true Light, which shall guide men's feet into the way of peace.

John's early life. The early life of John, like that of his Master (Luke ii. 40, 52) is summed up in few words. It is a life of seclusion. He does not live in his home, like Jesus of Nazareth, but in 'the deserts,' or wild region to the west of the Dead Sea[3]. There he remains till, when he has reached the age for commencing his ministry, the divine call comes to him; and he then begins that preaching of repentance, which draws crowds of men of all classes to hear him.

Commencement of John's ministry. St. Luke alone gives us the exact date of the commencement of John's ministry. It

[1] St. Luke's has been called the 'Gospel of Hymnology.' He alone records those songs which have been incorporated in the Liturgies of the Christian world; the *Magnificat* (i. 46–55), the *Benedictus* (i. 68–79), the *Nunc Dimittis* (ii. 29–32), and the *Gloria in Excelsis* (ii. 14).

[2] Some however have supposed that the first part was an old Jewish psalm, to which an epitome of the special work of the Baptist was added (see Expos. *G. T.* i. 468).

[3] The wilderness of Judaea, called here 'the deserts,' was not far from John's birthplace. It was a dry and dreary region, called by the Jews the 'Jeshimon,' or devastation. 'Here John was prepared for his austere mission . . . and here our Lord suffered his temptation' (see Smith, *H. G.* 312, 316, 317).

is the fifteenth year of the reign of the Roman emperor Tiberius, probably A.D. 25 or 26 (see p. 13). Pontius Pilate is now the Roman governor of Judaea (see p. 71), acting under the proconsul of Syria[4]. Annas and Caiaphas are the High Priests[5]. In this year John is summoned to his work.

He begins that work in the wilderness, where he has before been living. St. Matthew and St. Mark describe his dress and mode of life. His appearance recalls that of the old prophets, and especially of Elijah, in whose spirit and power he has come. He wears a garment of camel's hair, fastened round the loins with a leathern girdle (Matt. iii. 4; Mark i. 6). His food is such as the deserts afford—locusts (cp. Lev. xi. 22), and wild honey (cp. Ps. lxxxi. 16). He preaches a 'baptism of repentance[6]'—a washing or cleansing, which is to be the figure of a change of heart and of life[7], bringing to those who so repent

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[4] Pontius Pilate was governor from A.D. 26–36.

[5] There could only be one High Priest; but Annas and Caiaphas are thus coupled here, because the former had been deposed by the Romans, and Caiaphas, his son-in-law (John xviii. 13), was now by their order performing the duties of the office. The Jews, however, still looked upon Annas as legally the High Priest.

[6] John claimed to have received a divine commission to baptize (John i. 33), and our Lord Himself on one occasion speaks of him by that name of 'the Baptist' (see Matt. xi. 11), which he received from his administering this symbolic rite, and by which he has ever since been distinguished.

'Ablution in the East is almost a religious duty. The dust and heat weigh upon the spirits and heart like a load; its removal is refreshment and happiness. Hence it was impossible to see a convert go down into the stream travel-worn and soiled with dust, and after disappearing for a moment emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human heart' (Geikie, 252).

[7] This is the meaning of the words used here and elsewhere for 'repent' and 'repentance' (*μετανοεῖτε, μετάνοια*). For the other word translated by 'repent,' see p. 159.

'The submission of a Jew to the rite of baptism . . . implied that he put himself in the same relation towards the coming kingdom of heaven, which the proselyte took up toward the old Jewish dispensation; it implied that he rested no longer on his privileged position as a Jew, but realized his individual responsibility in regard to sin' (Hastings, *D. B.* ii. 678).

the forgiveness of sins. The text of his preaching is, 'Repent ye, for the kingdom of heaven is at hand' (Matt. iii. 2).

John's special work. His mission is distinctly a preparatory one. He is the voice crying in the wilderness, as foretold by the prophet Isaiah (ch. xl. 3)[8]. He is like the pioneers of an army, who make the road straight and smooth before it. So John's work is to lower the heights of self-righteousness and pride, to raise up them that are humble and meek, to change the crooked ways into the straight paths of honesty, and the roughness and violence of men into kindliness[9]; that, when the kingdom of heaven has actually come, all may be prepared to accept it as 'the salvation of God.'

Character of John's preaching. Men from every quarter—men of all conditions and all parties—gather to hear this stern, strange teacher, whose voice thus breaks the long silence of 300 or 400 years, during which there has been no inspired prophet[10]. He addresses them in words of denunciation, designed especially, as St. Matthew informs us (ch. iii. 7), for the Pharisees and Sadducees. He tells them that if they are to escape the wrath to come, they must show the proofs of a genuine repentance. For now they are like the unfruitful trees, at the root of which the axe is lying, ready to cut them down.

When his hearers in their alarm ask the Baptist what they shall do, the exhortations given to all are simple and practical. They are not bidden to follow the example of his own austere and solitary life, but to infuse into their old occupations a new spirit of kindliness and honesty and self-denial. The people are

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[8] His work had been still more clearly foretold by Malachi (ch. iii. 1; iv. 5, 6).

[9] 'The mountains and hills were brought low, when the pride of Pharisees and Sadducees was rebuked; the crooked made straight, when publicans learned to be honest; the rough places smooth, when soldiers were taught to do violence to no man' (Ellicott, 260).

[10] 'A nation which from Samuel to Malachi had scarcely ever been without a living oracle of God, had for three or four centuries never heard the voice of a prophet. It seemed as if Jehovah had withdrawn from His people' (Plummer, *I. C. C.*-80).

exhorted to charity; the publicans are warned against their besetting sin of extortion, and the soldiers against violence and plunder and injustice.

John's account of his relation to the Christ. The motley crowd which has gathered on the banks of the Jordan is full of perplexity. They are wondering whether this prophet, whose words are so different from any they have heard spoken by their recognized teachers, can be the promised Messiah. But John, who has already declared the special nature of his work, checks such speculations by a still clearer statement of his subordinate position. He tells them of One that is to follow him, who is mightier than he, and for whom he is not worthy to perform even the humblest offices. He speaks of a higher baptism 'with the Holy Ghost and with fire,' of which this baptism with water —this washing in the river Jordan—is but a figure[11]. He explains to them how the true Messiah will come with His winnowing-fan in His hand, to sift that which is good and precious from that which is vile and worthless; even as, at the last great purgation, He will sever the wheat which is to be garnered from the chaff which is to be burned[12].

St. Luke tells us that John preached 'many other things,' or 'things different' from these; but he regards the summary he has given as sufficient to show the nature of that teaching, which, though 'John did no miracle' (John x. 41), made all men

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[11] So our Lord on the Mount of Ascension contrasts John's baptism with water and the baptism with the Holy Ghost, which is at hand (Acts i. 5). We read in Acts xix. 1–4 of St. Paul meeting with disciples at Ephesus, who had been baptised with 'John's baptism,' but 'had not so much as heard' of any Holy Ghost.

[12] This purging at the first Advent was to be a double work:—

i. It was to separate all that was worth retaining in previous learning and civilization; for other races besides the Jews contributed to the new teaching and life. 'Greek cultivation,' it has been said, 'and Roman polity prepared men for Christianity' (Stanley, *Life of Arnold*, ii. 413).

ii. It was to separate, through 'tribulation,' the good from the bad in human character. The English word 'tribulation' means thrashing or sifting (see Trench, *Study of Words*, &c., 48, 49).

'count him as a prophet' (Matt. xxi. 26, &c.). This Evangelist concludes his record of the Baptist's ministry with brief notices of his imprisonment and of the baptism of Jesus by John, which are more fully recorded by St. Matthew and St. Mark (see pp. 35, 53)[13].

3. THE BAPTIST'S TESTIMONY TO JESUS.

John i. 19–34; iii. 22–36.

John's answer to the deputation from the Sanhedrin. In the commencement of St. John's Gospel (ch. i. 7, 8) the Baptist is described as having been sent to bear witness of the true Light[1]; that, as the result of his preaching, men might believe. This witness he at once gives (ch. i. 15). And when a formal deputation from the Sanhedrin visits him at Bethabara (or Bethany, R. V.)[2] beyond Jordan, where he is baptizing, he tells them, in answer to their inquiries into his claims to undertake the office of teacher, that he is not the Christ. Neither is he Elijah, whom the Jews expected to appear before the coming of Messiah[3]. Nor yet is he 'that prophet' foretold by Moses, who should be 'raised up of his brethren, like unto him' (Deut.

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[13] St. Luke's object apparently was to conclude his account of John before proceeding to our Lord's ministry (see Hastings, *D. B.* ii. 677). He refers, however, again to the Baptist in ch. ix. 7–9.

[1] This is a favourite figure with St. John. He represents our Lord as Light and Love and Life (see Liddon, *Bamptons*, 346, 347).

[2] Bethany is the older reading. This Bethany must not be confounded with the better-known place of that name on the Mount of Olives. Bethabara, which means 'place of passing over' (Hastings, *D. B.* i. 276), and Bethany, which, according to one interpretation, means 'house of the ship' (*Encycl. Bibl.* i. 548), may have been different names of the same place (see Expos. *G. T.* i. 695).

[3] 'Passover after Passover the Jews of our own day place the Paschal cup on the table and set the door wide open, believing that that is the moment when Elijah will appear' (Stanley, *J. C.* ii. 291).

xviii. 15; Acts iii. 22)[4]. He is simply 'the voice of one crying in the wilderness.' And when they ask why he presumes to baptize[5], he goes on to tell them of One far superior to him, who is even now in their midst, though they have not recognized Him.

Jesus proclaimed as 'the Lamb of God.' St. John goes on to relate the still clearer witness borne by the Baptist to the character and mission of Him that should come after[6]. It is on the day following that of the deputation that words are uttered, which point to the one sufficient sacrifice for sin. Jesus is then declared by John to be 'the Lamb of God, which taketh away the sin of the world[7].' The Baptist now repeats the statement of his own inferiority, telling of One for whose manifestation to Israel his baptism is to prepare—One whom he himself had not truly known till, when baptizing Him in the river Jordan (see p. 53), the Spirit had been seen descending on Him; and recognizing in this the divinely appointed sign of One who should baptize with the Holy Ghost, he had borne record that this was the Son of God[8]. We read of no conviction

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[4] We are told, however, in Matt. xvi. 14 that some of the Jews supposed our Lord to be 'Jeremias, or one of the prophets,' and this may explain the question here asked.

[5] 'The meaning of the challenge seems to be, What right hast thou, who art neither the Messiah nor the Prophet, to treat Israelites as if they were proselytes? Jews are fit for the Messianic kingdom without any such purification' (Hastings, *D. B.* i. 240).

[6] St. John's Gospel has been said to be throughout pervaded by the idea of human testimony to Christ (Alexander, *L. I. G.* 223).

[7] The expression, 'the Lamb of God,' has probably a twofold reference: (1) to the Paschal lamb, 'without blemish and without spot,' which was to be a figure of the sinless Sufferer (1 Pet. i. 19; cp. 1 Cor. v. 7); (2) to the lamb offered as a morning and evening sacrifice (Exod. xxix. 38–42).

John may also have had in his mind some thought of Isa. liii (see Hastings, *D. B.* ii. 680).

[8] The meaning of the Baptist's words seems to have been this: 'And I, even though standing in so near a relation to Him, both personally and ministerially, had no assured knowledge of Him as the Messiah. I did not know Him, and I had not authority to proclaim Him as such,

being brought to the hearers by this first testimony; but when it is repeated to two of John's disciples on the following day, it inspires these with a resolve to follow Jesus (see p. 58).

Further testimony to Jesus. John continues to baptize after Jesus has commenced His ministry in Judaea. He has now moved northward to 'Ænon, near to Salim,' on account of the abundance of water there[9]. Here a further testimony to the Messiahship of Jesus is given. It arises out of a dispute between John's disciples and the Jews (or 'a Jew,' R. V.) about purifying; a controversy probably as to which of the two baptisms, that of John or that of Jesus, is the more effectual as a purification from sin[10]. The disciples of John have apparently been taunted with the growing influence of the new Teacher, who is supposed to be a rival to their master; and they come to him to reproach him with letting his fame be eclipsed by One to whom he himself has borne witness.

John's spirit of self-sacrifice. But John knows that his special work ended with the baptism of Jesus, who after that commenced His ministry. John's office as forerunner ceased then, but he can still go on bearing witness to Him for whom he came to prepare the way. His answer to these disciples, who are jealous for his waning reputation, shows that spirit of self-sacrifice which is throughout a conspicuous feature in his character. He tells them that such power over men as Jesus is showing can only be 'given Him from above.' He

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till I saw the predicted sign in the descent of the Holy Spirit upon Him' (Smith, *D. B.* i. pt. ii. 1738).

This reference marks the time of these events as being shortly after our Lord's temptation.

[9] The name Ænon means 'springs.' There is some doubt as to the exact locality. Eusebius and Jerome place it eight miles south of Scythopolis (2 Macc. xii. 9), which is the same as Bethshan (1 Sam. xxxi. 10, 12). Other suggestions, however, have been made (see Hastings, *D. B.* i. 45; Smith, *D. B.* i. 57).

[10] The latter baptism, however must be that administered by the followers of Jesus, for we are told that 'Jesus Himself baptized not, but His disciples' (John iv. 2).

reminds them of his former admission that he is not the Christ. He compares himself to 'the friend of the bridegroom'—the groomsman, whose duty it was to conduct the preliminaries of the marriage, and to make preparations for the marriage feast. As such a friend rejoices to hear the bridegroom's voice, when he welcomes the bride [11], even so his own joy is fulfilled, as he hears of the growing fame of Jesus. His day of popularity is closing, but this new Teacher, 'who cometh from above,' must go on increasing in power and influence. The teaching, of One who is Lord over all, will be high and heavenly, as none other has been. And yet His testimony to that which He has seen and heard will not be generally received. The Baptist himself *has* received this testimony, and has put the seal of his most intense conviction to the belief that God is true [12]. The highest proof of that divine truth will be found in the spiritual endowments and in the sovereignty of this God-sent Teacher. It is only through faith in Him that eternal life can be won, while all they who refuse such belief will be subject to the wrath of God [13].

Effects of John's preaching. So ends John's direct testimony to Jesus [14]. When next we hear of him, he is denouncing the lust of an incestuous king, and for this he is imprisoned, and then executed. John had not the credentials of a recognized

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[11] 'The Baptist had fulfilled his office in preparing and bringing the representation of the spiritual Israel, the new divine Bride, to Christ the Bridegroom' (S. C. ii. 59).

Our Lord afterwards applies this same figure of the bridegroom to Himself, when the disciples of John are present (see Hastings, *D. B.* ii. 680).

We learn some particulars of Eastern marriages from the account of the marriage at Cana (see p. 60), and from the parables of the Marriage Feast, and of the Ten Virgins (see Part ii, pp. 83, 97).

[12] See Farrar, i. 204.

[13] Bishop Westcott considers that vers. 31–36 are not the words of the Baptist, but of the Evangelist himself, being his 'reflections on the general relation of the Son to the Forerunner, and to the teachers of the earlier dispensation generally' (S. C. ii. 68). Some other commentators take the same view (but see Alford, i. 515–6.)

[14] For the baptism of our Lord by John, see p. 53.

teacher; his life of rigid self-denial caused many to say that he had a devil (Matt. xi. 18); he did no miracle (John x. 41). And yet the reality of the man and the very strangeness of his teaching made a wonderful impression upon the people at large. Even the rulers in Jerusalem were perplexed, and sent to inquire; even Herod, before the great cause of offence was given, 'heard him gladly' (Mark vi. 20); Pharisees and Sadducees came to his baptism (Matt. iii. 7). That baptism itself was not a new rite, for it was employed under the law for those Levites who had been defiled, and for the Gentile converts, who were called proselytes of righteousness. But under John it received a new significance, as no longer a mere ceremonial act, but a preparation for the kingdom of heaven which was at hand[15].

4. THE BAPTIST'S IMPRISONMENT AND DEATH.

Mark vi. 14–29. **Matt. xi. 1–19.**

(Cp. LUKE vii. 18–35.)

(Cp. MATT. xiv. 1–12; LUKE iii. 19, 20; ix. 7–9.)

John's imprisonment[1]. The Baptist's career is soon ended. He dies the death of a martyr, as the result of his determination

[15] 'John adapted the familiar ceremony of baptism to a moral purpose. His was a baptism of repentance for the remission of sins; a purification of the nation from that moral uncleanness, of which ceremonial uncleanness was properly typical.' So baptism was 'prepared to become the initiatory rite of the new Christian society' (*Encycl. Bibl.* i. 472).

[1] St. Matthew and St. Mark introduce the account of John's imprisonment out of the order of time, when relating how Herod the tetrarch supposes Jesus to be John risen again from the dead. Both Evangelists had already referred to it immediately after their account of our Lord's temptation, and had spoken of it as preceding a visit of Jesus to Galilee (Matt. iv. 12; Mark i. 14). St. John (ch. iii. 23, 24), when recording the baptizing at Ænon (see p. 33), after our Lord's first visit to Jerusalem, adds that 'John was not yet cast into prison.' Probably the visit to Galilee is that spoken of in John iv. 3, and the Baptist's imprisonment may be placed early in A.D. 27 (see Hastings, *D. B.* ii. 678).

to 'constantly speak the truth, and boldly rebuke vice, and patiently suffer for the truth's sake[2].' This brings him into collision with the powerful tetrarch of Galilee, Herod Antipas, and makes him a bitter enemy in the tetrarch's new consort, Herodias.

Herod had been married to the daughter of Aretas, king of Arabia. He had, however, conceived an unlawful passion for his own niece Herodias, who was the wife of his brother Philip[3]. He has now divorced the Arabian princess, and taken Herodias in her place[4]. This incestuous marriage John boldly denounces, and the tetrarch, who has hitherto 'feared' John, on account of his blameless character and his high reputation with the people, now imprisons him in the gloomy fortress of Machaerus[5]. He still, however, tries to 'keep him safe' (R. V.) from the malice of Herodias, who desires his death.

John's execution. At last her opportunity comes. A great feast is being held to celebrate Herod's birthday[6]. At such banquets dancing women were commonly brought in to entertain the guests, and the princess Salome herself, Herodias' daughter,

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[2] Collect for John the Baptist's day.

[3] This Philip must not be confounded with Philip the tetrarch (see p. 3). The latter married Salome, the daughter of Herodias, who figures in the following story.

Herodias was the daughter of Aristobulus, another son of Herod the Great, and so was sister of Herod Agrippa I. Her husband Philip had been disinherited by his father, and the ambitious Herodias was very ready to exchange her comparatively humble position for that of the consort of the powerful ruler of Galilee. The Arabian wife of Herod has now fled for refuge to her father.

[4] Josephus (*Ant.* xviii. 5, § 1) tells us that this led to a war some years later between Herod and Aretas, in which the army of the former was destroyed.

[5] This was a gloomy fortress overlooking the Dead Sea. Herod appears to have moved his court here after his breach with Aretas.

[6] Birthday feasts were common from the earliest times (see Gen. xl. 20). Some, however, suppose this to have been an accession festival, commemorating 'the anniversary of the death of Herod the Great, and the accession of Herod Antipas to the tetrarchy' (Edersh. i. 672).

appears on this great occasion before the assembled lords and captains and chief men of Galilee. Her dancing charms Herod and his courtiers; and the tetrarch, carried away by his excitement, promises to give her any gift she may ask, even to the half of his kingdom, and confirms this rash promise with an oath. The princess, after consulting her mother, returns and demands the head of John the Baptist, to be brought to her on a 'charger,' or wooden dish. Herod, horrified and distressed though he is, dare not draw back from his promise, which all his courtiers have heard. No time is allowed for reflection. One of the guard is sent immediately to the prison, and John is beheaded. The ghastly gift she had demanded is brought to Salome on one of the royal dishes, and is taken by her to her vindictive mother.

John's death seems to have taken place towards the close of the second year of our Lord's ministry. One other incident of his life is recorded, which belongs to the time of his imprisonment at Machaerus[7].

The sending of John's disciples to Jesus. Tidings have reached John in the prison of the mighty works performed by our Lord, and he sends two of his disciples, who seem still to have been allowed free communication with him, to ask Jesus, 'Art Thou He that cometh (R. V.), or look we for another?' Such an inquiry may certainly surprise us as coming from one who had borne distinct testimony to the Messiahship of Jesus. Different explanations of it have been given. Some have maintained that the object of this mission was not to satisfy any doubt felt by John himself, but that these disciples might be induced to transfer their allegiance to the new and higher Teacher[8]. Others regard

[7] There is some doubt as to the scene of the execution. Machaerus has been described as 'a ridge a mile long, . . . at one end of which Herod had built a great palace, while at the other end was the citadel in which John was confined' (Gould, *I. C. C.* 114). Others describe the revelry and the murder as having taken place within the same walls (see Smith, *H. G.* 570). Some have maintained that the feast was at Tiberias; others that the execution as well took place there. Josephus (*Ant.* xviii. 5, § 2) tells us John was executed at Machaerus.

[8] So St. Jerome and other old writers: 'John, now about to be slain by

this as the question not of doubt, but of impatience. John, they say, may have been looking for a more open manifestation of our Lord's power; like the brethren of Jesus, when they expostulated with Him, saying, 'If Thou do these things, show Thyself to the world' (John vii. 4). Possibly John had even hoped for rescue from his imprisonment through the aid of the Prophet of Nazareth[9]. It seems, however, a simpler solution to suppose that John's spirit had been crushed, and his faith shaken, by the reaction from his free life in the desert to the gloomy dungeon[10]. And his question is answered by such evidence as may revive that failing faith. He is to be told of those miracles, in which the predictions of the promised Messiah have been literally fulfilled[11], and a blessing is added for all those who shall not doubt that this is the Christ[12].

Jesus' testimony to John. After this interview Jesus bears testimony in turn to the character of the man who has before borne witness to Him. He reminds His hearers that the Baptist has been no waverer, like the reeds on the bank of the Jordan; no luxurious courtier, whose life might naturally make him weak and cowardly. He tells them that John is 'a prophet, and more than a prophet'—the greatest of all previous teachers, though less

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Herod, sends his disciples to Jesus, in order that by this occasion they who were jealous of the fame of Jesus might see His mighty works and believe in Him' (see also Wordsworth; Hastings, *D. B.* ii. 680; Smith, *D. B.* i. pt. ii. 1738).

[9] 'It might indeed appear to the Baptist as though Jesus were proceeding too cautiously, inasmuch as he did not understand His secret working upon the souls of men' (Olsh. ii. 46).

[10] 'To a child of freedom and of passion, to a rugged, passionate, untamed spirit like that of John, a prison was worse than death. . . . We cannot wonder if the eye of the caged eagle began to film' (Farrar, i. 289, 291).

'Doubt often comes from inactivity. . . . John struggling in the desert needs no proof that Jesus is the Christ. John shut up became morbid and doubtful immediately' (Robertson, *Sermons*, iii. 322).

[11] See Isa. xxix. 18, 19; xxxv. 5; lxi. 1.

[12] The proper meaning of the word here (σκανδαλίζω), constantly translated in A. V. by the ambiguous expression 'offend,' is 'to make to stumble or fall.' So in 1 Cor. i. 23 the Gospel is spoken of as 'a stumbling-block' (σκάνδαλον) to the Jews.

than the least in the kingdom of heaven, which he foretold as at hand, and which has now come. How eagerly that kingdom is welcomed has been shown by the crowds, who flocked to hear both the preaching of John and that of Jesus Himself, and who have been as eager to enter it as men bent on taking some city by force. The mission of the Baptist was the end of all that long preparation by law and by prophets for the 'fulness of the time.' He was in truth the messenger foretold by the prophets —the second Elijah (Luke i. 17), whose coming should immediately precede that of the Christ.

Contrast between John and Jesus. The disciples of John, we are told, having buried their master's body, bring to Jesus the news of his death, and doubtless transfer their allegiance to Him. The contrast between the characters of the Baptist and our Lord is a very marked one. The one led such a life of asceticism, that many regarded him as possessed by a devil (Matt. xi. 18; Luke vii. 33). The other sought to win men of all kinds by joining in their social life, and thereby incurred the blasphemous taunts of Scribes and Pharisees (Matt. xi. 19; Luke vii. 34). The one carried on his ministry in the deserts; the other went about doing good (Acts x. 38). Both were alike rejected by the religious leaders of the day; and our Lord compares these to children, some of whom are playing at a marriage, and others at a funeral. The former are they who resent such teaching and example as the Baptist's; the latter such as denounce the freedom of Jesus' life as unsuited to a prophet. But the divine wisdom, however different its manifestations, is recognized as righteous by all who are really wise [13].

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[13] With the other reading, 'by her works' (R. V.), the meaning will be that the divine wisdom is proved to be right by its results.

II. THE BIRTH OF OUR LORD AND PREPARATION FOR THE MINISTRY

5. THE ANNUNCIATION. THE MAGNIFICAT. THE MESSAGE TO JOSEPH.

Luke i. 26–56. **Matt. i. 18–25.**

St. Luke alone gives us the story of the Annunciation. He tells us how, in the sixth month after Elisabeth, the wife of Zacharias, has gone into 'sacred retirement,' the same angel Gabriel, who has foretold the birth of John the Baptist, is sent to announce that of our Lord. The Annunciation this time is made to the destined Mother, a virgin named Mary.

Nazareth. We are told that Mary's home is at Nazareth, a town of Galilee[1]. This place is commonly conceived and spoken of as an obscure village. It is not indeed mentioned in the Old Testament, nor in Josephus' list of more than 200 Galilaean towns. Its position too was secluded, 'lying in a basin among hills' of the southernmost range of Galilee. But the dwellers there were not cut off from the sights and sounds of the busy world[2]. From the neighbouring hills there is a view of 'thirty miles in three directions'; across the plain of

[1] St. Matthew does not mention Nazareth till the return of the Holy Family from Egypt (ch. ii. 23).

[2] 'It was secluded, so far as it was not on any main road of international trade. Yet it was an excellent post of observation, from which might be seen some of the most varied forms of the active life of North Palestine' (Hastings, *D. B.* iii. 497).

Esdraelon, the great battlefield of Jewish history; eastward as far as the Jordan Valley; westward to the Great Sea. It is a view which has been called 'a map of Old Testament history.' Thence too could be seen the great caravan route from Egypt, with merchants continually coming and going. And from the ridge on the north, the Roman road from Acre on the coast to Decapolis (Matt. iv. 25) on the south-east of the Sea of Galilee was within sight, by which road Roman legions marched from one garrison to the other[3].

The Annunciation. Mary has been betrothed to a carpenter of Nazareth, called Joseph. Apparently both of them, though poor and in humble position[4], are descended from the royal line of David. Mary is visited by the angel in her own house, and is greeted by him as one 'highly favoured,' or 'endued with grace' (R. V. mg.). These words at first fill her with perplexity, but she is reassured by the angel. He explains his salutation by telling her that she has found favour with God, and will give birth to a son to be called Jesus[5], who shall be acknowledged as the Son of God, and in whom the prophecies of the great and lasting kingdom of Messiah shall be fulfilled (Isa. ix. 7, &c.). On her expressing amazement at these words, she is further enlightened. 'The mystery of the holy Incarnation' is revealed to her[6]; and, to confirm her faith in the omnipotence

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[3] 'A vision of all the kingdoms of the world was as possible from this village as from the Mount of Temptation' (see for the whole description, Smith, *H. G.* 433–35).

[4] This is shown not so much by the fact of Joseph being a carpenter, as by other evidence, especially that of the offering at the presentation of Christ in the Temple (see p. 47). This was of a kind only allowed in the case of offerers of small means (Luke ii. 24). To learn some trade was regarded among the Jews as a duty.

[5] 'Jesus' means 'Jehovah shall save.' It is the same name as Joshua (see Acts vii. 45; Heb. iv. 8; cp. R.V. in both cases).

[6] This is described in the Apostles' Creed as 'Who was conceived by the Holy Ghost, Born of the Virgin Mary.' But in the Nicene Creed this is changed for an expression, which tells distinctly of the great doctrine of 'the Word made flesh' (John i. 14):—'And was *incarnate* by the Holy Ghost of the Virgin Mary, and was made man.'

of God, she is told of the blessing already conferred on her cousin Elisabeth, by which her 'reproach' (see p. 25) is to be taken away. On hearing this, Mary expresses her entire submission to the divine will, and the angel leaves her.

Mary's visit to Elisabeth. Soon after this, Mary travels southwards to the hill-country of Judaea, a journey of about 100 miles, to confer with her kinswoman Elisabeth. The latter recognizes her as the destined mother of her Lord, and is inspired with words of salutation like those of the angel, proclaiming her 'blessed among women.' Mary thereupon breaks forth into that grand hymn, which from very early times has been used as the thanksgiving of the Church for the blessings of the Gospel.

The Magnificat. The 'Magnificat,' as this is commonly called, is full of imagery, borrowed from the Old Testament. It resembles especially the song of Hannah after the birth of Samuel (1 Sam. ii. 1-10). Mary commences with an expression of thanksgiving to God for His gracious condescension to her[7], through which all generations shall henceforth call her blessed[8]; since He, whose name is holy, has done to her great things. She goes on to declare her belief in God's never-failing mercy to all who fear Him. And then, speaking of that which is to come as if it were already accomplished, she foretells the manifestation of God's strength through His Son[9]. This power will be shown in the discomfiture of the proud and mighty, such as were the chief priests and rulers and scribes; in the exaltation of the humble and meek, who alone are fitted

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[7] The expression here, 'God my Saviour,' does not refer to the Saviour who is to be born, but to God who has shown her such mercy and favour.

[8] So the angel Gabriel had already described her (Luke i. 28). We may compare the words used afterwards by 'a certain woman of the company,' who pronounced the Mother of our Lord 'blessed,' but was told that all were 'blessed, who should hear the Word of God and keep it' (Luke xi. 27, 28).

[9] 'Mary speaks, as is not uncommon in prophecy, of God's purposes as though already fulfilled' (S.P.C.K.). With the expression 'with His arm' we may compare Isa. liii. 1, 'To whom is the arm of the Lord revealed?'

to enter the kingdom of heaven (Matt. v. 3); in providing food to satisfy them that 'hunger and thirst after righteousness' (Matt. v. 6), and in emptying those rich who have already 'received their consolation' (Luke vi. 24). All this is to be a part of the fulfilment of the covenant made long ages before with Abraham (Gen. xii. 3; xxii. 18, &c.)[10].

Mary's return to Nazareth. Mary stays for three months with her kinswoman, and then retraces her journey back to Nazareth, to await there the fulfilment of that promise, for which she has now rendered thanks to God. But the honour of being the birthplace of the Messiah is not destined for Nazareth. Our Lord was known, as St. Matthew tells us (ch. ii. 23), as a 'Nazarene,' and was described as 'Jesus, the prophet of Nazareth of Galilee' (ch. xxi. 11). But it had been foretold by the prophet Micah (ch. v. 2; cp. Matt. ii. 6) that the Christ should be born at 'Bethlehem of Judaea'; and St. Luke presently explains to us how Joseph and Mary are compelled to leave their home for a time, and how this prophecy is thereby fulfilled.

The message to Joseph. St. Matthew records another divine intimation of the marvellous birth which is at hand. It is given by an angel of the Lord to Joseph in a dream, after Mary's return to Nazareth. Being a 'just man,' or strict observer of the law, and yet unwilling for Mary's sake to do anything publicly, Joseph has proposed to divorce her as secretly as possible[11]. But when he learns of the miraculous conception and

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[10] 'It is clear from St. Luke's account . . . that Mary's youth had been spent in the study of the Holy Scriptures, and that she had set before her the example of the holy women of the Old Testament as her model. This would appear from the *Magnificat*' (Smith, *D. B.* ii. 264).

[11] Betrothal among the Jews was as binding as actual marriage, and a bill of divorcement was required to annul it. Joseph is called in ver. 19 Mary's 'husband.' Divorce was commonly private, with only two witnesses (see Hastings, *D. B.* ii. 775, note).

The word for 'make a public example' (παραδειγματίζω) means rather 'to expose to public shame.' The Vulgate renders it by 'traducere.' It is the word used in Heb. vi. 6 of those who 'crucify to themselves the Son of God afresh, and *put Him to an open shame*.'

approaching birth of the Saviour of the world, he takes unto him his wife. The Child is born, and the name is given Him which the angel has foretold both to Mary and to Joseph—the name Jesus, which forecasts His character and work [12]. Thus is fulfilled the prophecy of Isaiah, telling of the birth from a virgin of One who is to be 'God with us [13].'

6. THE BIRTH OF JESUS CHRIST.
THE PRESENTATION IN THE TEMPLE.
Luke ii. 1–40.

The Birth of Jesus at Bethlehem. The story of the Nativity itself is given only by St. Luke. He tells us that an edict has been issued for a general census or registration throughout the whole Roman empire (see p. 12). According to the ordinary Roman custom, all would be enrolled at their actual place of residence. But, apparently as a concession to Jewish prejudices, and to prevent, if possible, any attempt at an insurrection on the part of this turbulent race, their own plan of registering at the place of lineage, or ancestral home, is adopted. And so Joseph and Mary, being of the house of David, must needs travel for this purpose to Bethlehem [1]. This was in any case a journey of

[12] The words explaining the name 'Jesus' should be rather, 'For it is He that shall save' (R. V.), or 'He Himself shall save.' He was to save men both from the power and from the penalty of their sins. This was to be the true work of the Messiah, and not 'salvation' in the sense of deliverance from earthly enemies, as the Jews of that day expected.

'The name (Jesus) was dear to the Jews, as having been borne by the great leader, Joshua, who had conducted them into victorious possession of the Promised Land; and by the great High Priest, Joshua the son of Josedech (Ezra ii. 2; Haggai i. 1, &c.), who had headed the band of exiles who returned from Babylon' (Farrar, i. 20).

[13] St. Matthew thus draws out the deeper meaning of that prophecy of Isaiah (ch. vii. 10–16), which originally told of the deliverance of Ahaz, king of Judah, from the confederate forces of Rezin, king of Syria, and Pekah, king of Israel. 'It is the Messianic King, whose portrait is there, for the first time in the Old Testament, sketched distinctly' (Driver, *Isaiah*, 42).

[1] The name 'Bethlehem' means 'house of bread'; its other name was

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some days, Bethlehem being five miles south of Jerusalem, and this may have been lengthened by their taking the route on the other side of Jordan, which travellers to Judaea often used at this time, to avoid passing through the hostile district of Samaria (see p. 65).

On their arrival they find the little 'inn,' or khan[2], is so crowded with strangers, who have come to Bethlehem for the same purpose, that the only shelter left for them is the place where the cattle are kept; which, according to tradition, was one of the caves abounding in that district[3]. There, amid these humble surroundings, the Saviour of the world is born, and is cradled in the manger[4].

'Ephrath' or 'Ephrata' (Gen. xxxv. 16, 19; xlviii. 7; Ps. cxxxii. 6), and the two names are combined in the prophecy of Micah (ch. v. 2). Bethlehem is frequently mentioned in the Old Testament. It was the scene of the story of Ruth. It appears more than once as an important military position (2 Sam. xxiii. 14; 2 Chron. xi. 6; Ezra ii. 21), and it was specially famous as the home of David.

[2] The word for 'inn' (*κατάλυμα*), meaning properly a place to loose the girdle, sandals, &c., is used elsewhere for a 'guest-chamber' (Mark xiv. 14; Luke xxii. 11). But here it means 'a public inn, or place of reception for travellers; not a room in a private house.' The word for 'a house of reception kept by a host' (*πανδοχεῖον*), as distinguished from an inn or caravanserai, is found only in Luke x. 34 (see Alford, i. 316). A khan, such as is spoken of here, was simply 'an enclosure with open recesses' (Expos. *G. T.* i. 472).

Dr. Plummer however says (*I. C. C.* 54), 'It is possible that Joseph had relied upon the hospitality of some friend in Bethlehem, whose "guest-chamber" was already full, when he and Mary arrived.'

[3] The earliest authority for this is Justin Martyr, who lived in the second century. The tradition was universally accepted. Helena, the mother of the Emperor Constantine, built a Basilica, or Church, after the model of the Roman Law Courts, over this spot, called the Church of the Nativity; the nave of which still remains, 'in all probability the most ancient monument of Christian architecture in the world.' Here too stand the three convents of the Nativity—Latin, Greek, and Armenian (see Stanley, *S. and P.* 438, 439).

[4] There is little doubt that the season was winter, as Milton has described it in his *Ode on the Nativity*:

> 'It was the winter wild
> While the heaven-born Child
> All meanly wrapt in the rude manger lies.'

In the Western Church our Lord's birth has from early times been celebrated on Dec. 25. In the Eastern Church it was at first celebrated on Jan. 6.

The Angel's message to the shepherds. Near the little town shepherds are keeping their nightly watch over their flocks [5], and to these the first intimation of the birth of the long promised Messiah is given by an angel, who tells them that a Saviour is born in the neighbouring 'city of David.' The sign, by which they are to recognize Him, is the very reverse of that which they might have expected, the lowly birth being the first sign of His 'great humility.' And then there appears suddenly a multitude of the heavenly host, who chant the hymn of 'good tidings of great joy,' saying, 'Glory to God in the highest, and on earth peace, goodwill towards men [6].'

The shepherds' visit to Bethlehem. As soon as the vision has passed away, the shepherds resolve to go into the town, where they find the sign announced by the angel. They publish the glad tidings which have been told them, and these fill all who hear the news with wonder. By one of these hearers, Mary the Virgin Mother, all these tidings are carefully stored up, and pondered in her heart.

The Circumcision and Presentation. St. Luke again is the only Evangelist to record the ceremonial observances, which follow our Lord's birth. The first of these is the Circumcision. This, according to custom, takes place on the eighth day, and the name of Jesus is given to the Child, as had been directed by the angel Gabriel (ch. i. 31) [7]. This is followed in due course

[5] Shepherds were usually looked upon with contempt. It has been suggested that these were probably not ordinary shepherds, but those who kept the flocks destined for the Temple sacrifices, these flocks being commonly pastured near Bethlehem (see Edersh. i. 186).

[6] The word for goodwill (*εὐδοκία*) means properly 'good pleasure.' So the cognate verb is used for 'in whom I am well pleased' (*ἐν ᾧ εὐδόκησα*) in Matt. iii. 17; xvii. 5.

There is another reading here (*εὐδοκίας*). R. V., adopting this, renders the passage, 'among men in whom He is well pleased.' In Vulgate it is translated, *et in terra pax hominibus bonae voluntatis*. So Keble, in his *Ode for Christmas Day*, writes:

> 'Glory to God on high, on earth be peace,
> And love *towards men of love*, salvation and release.'

[7] He who was 'to fulfil all righteousness' was to be circumcised, that

by the Presentation—a ceremony which could only be performed in the Temple at Jerusalem. By the law of Moses every first-born male child was to be dedicated to the Lord, in memory of the first-born of the Israelites being spared, when those of the Egyptians were destroyed (Exod. xiii. 2). The child thus consecrated was then to be redeemed by the payment of five shekels of the sanctuary (cp. Num. iii. 46, 47); a ceremony which was commonly combined with that of the purification of the mother, when she was able to appear in person. The offering was usually a lamb for a burnt-offering, and a turtle-dove or young pigeon for a sin-offering; but only two turtle-doves or pigeons were required from poorer worshippers (Lev. xii. 6–8)[8].

Simeon's testimony. This visit to Jerusalem is the occasion of two remarkable testimonies to the Messiahship of the Child Jesus. The first comes from an aged man call Simeon, who has received a divine intimation that he shall live to see 'the consolation of Israel,' for which he has waited so long. He at once recognizes in the Child now presented to him 'the Lord's Christ'; and taking Him up in his arms, expresses his joy in the beautiful hymn known as the *Nunc Dimittis*[9]. In this he declares that he knows the time of his departure in peace is at hand, since now the promise, which has been the one hope of his long life, is fulfilled. He has seen the Saviour, who is to be the light of the Gentiles, and the glory of Israel. Simeon goes on to reveal to Mary, who with Joseph is full of wonder at these words, the

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He might be 'obedient to the law for man' (Collect for the Circumcision).

[8] The festival, in which this is commemorated on Feb. 2, described in P. B. as 'the Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin,' was formerly named the Hypapante, or 'meeting,' a name taken from the meeting of our Lord and Simeon in the Temple. The popular name of Candlemas was given to it from the old custom of carrying lighted candles to Church on that day.

[9] This short hymn has been used by the Church as an evening canticle since the fifth century. 'Simeon represents himself as a servant or watchman released from duty, because that for which he was commanded to watch has appeared' (Plummer, *I. C. C.* 67).

marvellous destiny of this Child. He shall be a sign or witness of the truth, for which testimony He shall be opposed and rejected of men. He shall be 'a touchstone of character,' especially in that time of trial, which shall pierce the Virgin Mother's own soul, as with a sword [10].

Anna's testimony. The other testimony comes from a prophetess, named Anna, of the tribe of Asher [11]. She has reached a great age, having, after seven years of married life, been a widow for eighty-four years, during which she has been a constant attendant at the Temple worship. She, like Simeon, gives praise to God, but her words are not recorded. And, more than this, she carries the good news to others in Jerusalem, who are waiting for the promised redemption, and thus becomes 'the first preacher of Christ in the city of the great king.'

The legal ceremonies being now completed, the Holy Family, as St. Luke tells us, return to their own city, Nazareth (cp. ch. ii. 39). But the events recorded by St. Matthew alone, which are given in the next section, seem to have preceded this return. The childhood passed in that Galilaean home is briefly described as one of growth and strengthening, in which the 'grace of God' is upon the Child.

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[10] These words have been specially referred to the Crucifixion, at which we know that the Mother of our Lord was present (John xix. 25, 26).

Then too was a great revealing of men's thoughts and characters. 'Judas despairs, Peter repents; Joseph of Arimathaea becomes courageous; Nicodemus comes *by day*; the centurion confesses; one thief blasphemes, the other prays; men faint, and women become strong' (Wordsworth, 142).

[11] Anna is the same name as Hannah (1 Sam. i. 2). 'Aser' or 'Asher' was one of the ten tribes who never returned from the Captivity. Probably some of the tribe of Asher had found refuge among the people of Judah (see S.P.C.K.).

7. OTHER INCIDENTS OF OUR LORD'S INFANCY AND CHILDHOOD.

Matt. ii. 1–23; Luke ii. 41–52.

It is remarkable that while St. Luke, writing for Gentiles, is the only Evangelist to record the Jewish ceremonies connected with our Lord's infancy, St. Matthew alone, whose Gospel is specially designed for Jews, gives us an account of the first manifestation of Christ to the Gentiles in the visit of the Magi. He, too, is the only Evangelist to record the massacre of the Innocents, and the flight into Egypt, which are the results of this visit.

Visit of the Magi. After the Presentation of Christ in the Temple, the Holy Family apparently have returned to Bethlehem[1], where they have now 'exchanged the temporary shelter of the stable for the more permanent abode of a house.' There Magi[2], or wise men, arrive from the east—coming, according to tradition, from Arabia or Persia[3]. They have seen a star in the east[4], which, being astrologers, they interpret as announcing

[1] Some, however, have supposed that the Holy Family returned to Nazareth after the Presentation, and that the arrival of the Magi took place during a subsequent visit to Bethlehem, perhaps at one of the annual feasts (see Wordsworth, 7, 8).

[2] The word here for 'wise men' (*μάγοι*) is used in different senses. Herodotus (i. 101, 140) tells us it was the name of the priestly caste or tribe among the Medes. The Magi here seem to have been astrologers, and not kings, as a popular tradition, based mainly on Ps. lxxii. 10 and Isa. lx. 3, has represented them. We find the same word used for those who practised magical arts, such as 'Simon Magus,' as he is commonly called, and Elymas the sorcerer (Acts viii. 9; xiii. 6, 8).

[3] Ps. lxxii. 10 and Isa. lx. 6 have been referred to in support of Arabia. Chaldaea and Parthia have also been suggested.

[4] Some take the expression here (*ἐν τῇ ἀνατολῇ*) as meaning, not 'in the east,' but 'at its rising.'

With the star, as the token of a ruler or deliverer, we may compare the prophecy of the eastern seer, Balaam (Num. xxiv. 17). A pretender, who some hundred years after this announced himself as the Messiah, took the name of Bar-Cocheba, or 'Son of a star.'

the birth of a King of the Jews[5]. They have been to Jerusalem to make inquiries, arousing thereby the jealous suspicions of the usurper Herod, who has convened a meeting of the Sanhedrin, that he may learn from them where the Christ is to be born. These have quoted to him the prophecy of Micah (ch. v. 2), which foretold that Bethlehem would be His birthplace; and Herod, professing motives of piety, sends the wise men to that town, with an order to report to him the result of their visit. The star now reappears, and guides them to the place where the young Child is. Being admitted to the house, they fall down and worship the Infant Jesus, and present Him with the offerings they have brought from their own country, gold and frankincense and myrrh[6].

Flight into Egypt. Massacre of the Innocents. After thus fulfilling their mission, the Magi return to their own country, without making any report to Herod, whom they have been warned by God in a dream to avoid. Joseph, having received a similar warning, retires for safety to Egypt with the young Child and the Virgin Mother. Herod, infuriated at the failure of his attempt to identify, with the help of the Magi, the Child, whom he dreads as a possible rival, gives an order for the

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[5] We know that there was at this time a general expectation among the Jews that the Messiah would shortly appear, and would establish a world-wide dominion. The Magi may have learned of this through the Jews of the dispersion. Passages from other writers, especially Tacitus (*Hist.* v. 13), have been quoted as referring to this expectation, but such reference is doubtful (see Edersh. i. 203, note).

[6] Such was the 'Epiphany' or first manifestation of Christ to the Gentiles, which we commemorate on Jan. 6. Various traditions have gathered round the Scriptural account. One of these gives the number of the Magi as three—probably from the three gifts offered; and these have been regarded by some as representing the three then known continents, or three periods of human life—old age, middle age, and youth. Another tradition gives the number as twelve. Early writers regarded the offerings of the Magi as symbolizing respectively the royalty, the divinity, and the humanity of our Lord; a view which, like other traditions about these visitors, has no direct Scriptural authority, but has become generally known through Christian poetry and Christian art (see Farrar, i. 36).

massacre of all the male children under two years old who are to be found in and around Bethlehem [7]. In the grief which follows the execution of this order, the Evangelist sees a second fulfilment of the prophecy of Jeremiah (ch. xxxi. 15), which originally referred to the lamentation of the Benjaminites assembled at Ramah before the Captivity. Rachel, Benjamin's mother, who died and was buried near Bethlehem (Gen. xxxv. 19), is represented as again weeping inconsolably for her lost children [8].

Return to Nazareth. Joseph stays in Egypt until he hears of the death of Herod, the news of which is brought to him by a divine messenger appearing in a dream, who bids him go back to his own country. In this return of the Holy Family, St. Matthew finds a further fulfilment of the words of the prophet Hosea (ch. xi. 1), which referred originally to the Exodus—'Out of Egypt have I called my Son.' Joseph's first intention seems to have been to settle at Bethlehem. But, on hearing that Archelaus is ruler in the place of Herod, he is afraid to enter the dominions of this prince, who is cruel like his father; and, having received another divine warning, he retires to his old home at Nazareth. This, St. Matthew tells us, fulfils the prediction that the Messiah should be 'called a Nazarene.' The actual words are not to be found in any part of the Old Testament. Some have supposed that the Evangelist refers to the prophecy of Isaiah (ch. xi. 1), in which the promised Messiah is spoken of as a branch (Heb. *netser*). The words here, however, 'which was spoken by the *prophets*,' may seem to imply that this

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[7] This was probably not, as it is often represented, a massacre on a large scale. Bethlehem was only a village, and the number of such children in it and in its borders has been estimated at about twenty. This is enough to account for no mention of this outrage being made by Josephus and others. It was only 'the murder of a few infants in an insignificant village, in a reign stained by much bloodshed' (Edersh. i. 215).

[8] Ramah was a few miles north of Jerusalem, in the tribe of Benjamin, Bethlehem a few miles south. 'Rachel was to the Hebrew fancy a mother for Israel in all times, sympathetic in all her children's misfortunes' (Expos. *G. T.* i. 76).

is not a reference to a single prophecy, but to those predictions generally, which foretold that the Messiah should be 'despised and rejected of men[9].'

The visit of the Boy Jesus to Jerusalem. The fact that only one incident of our Lord's boyhood is recorded, shows that the design of the Gospels is not to give a complete biography of Jesus of Nazareth, but to concentrate attention on the ministry and teaching of the Son of man. And this solitary event is narrated by St. Luke alone. The rest of the interval, between our Lord's infancy and the commencement of His ministry, is passed over in absolute silence.

A Jewish boy of twelve years old was regarded as of age. He then began to learn a trade; he reached a further stage in his education, and was called 'a son of the Law'; and he was now bound to attend the great festivals at Jerusalem. Jesus therefore, having reached this age, is taken up by His parents to the feast of the Passover[10]. When it is over, and the company of pilgrims have started on the return journey, He is missing; and, after a fruitless search for Him among their friends in the company, Joseph and Mary return to the Holy City. There, to their amazement, they find Him sitting in the midst of the learned Rabbis, both hearing and questioning them, and astonishing them all by His understanding. Reproached by His mother for the anxiety He has caused them, He tells them, in words which they fail to comprehend, that He must even now be about His heavenly Father's business[11]. He then

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[9] Compare the exclamation of Nathaniel, 'Can there any good thing come out of Nazareth?' (John i. 46). The first Christians were contemptuously described as 'the sect of the Nazarenes' (Acts xxiv. 5).

[10] Attendance at the great feasts was obligatory on men only (Exod. xxiii. 14–17). Women, however, used often to go up to the Passover.

[11] 'In my Father's house' (R. V.) is the other rendering. This, which has been accepted by many commentators in all ages, seems to be the better translation. Jesus, now made a Son of the Law, is found in the Temple, learning the words of God; and 'now first calls Him as His Father, who gave Him the work to do on earth of perfectly keeping that Law (see Alford, i. 322).

returns with them to Nazareth, where He subjects Himself to them. His Mother stores up all these sayings in her heart.

This short story of Jesus' boyhood concludes with words like those before added to the record of His infancy, telling how He advances steadily 'in wisdom and stature, and in grace with God and man[12].'

8. THE BAPTISM. THE TEMPTATION. THE COMMENCEMENT OF THE MINISTRY.

Matt. iii. 13—iv. 25.

(Cp. MARK i. 9–22; LUKE iii. 21, 22; iv. 1–15.)

Our Lord's Baptism. Eighteen years have passed since the last event recorded, when Jesus, having now attained the age of thirty years (Luke iii. 23), which was the legal age for commencing public ministry (Num. iv. 3), comes from Galilee to the scene of John's baptism, to be baptized of him. The two kinsmen have probably never met before this, for John has lived in the south of Judah and the deserts, while Jesus has been brought up at Nazareth. But John in some way recognizes the new candidate for his baptism, and at first protests against their proper positions being thus reversed. But, being told that compliance with this request is part of the righteous will of God, which must be fulfilled (Ps. xl. 7, 8), he no longer hesitates. And then, as the newly-baptized Jesus comes out of the river 'praying' (Luke iii. 21), the sign of His Messiahship is given[1]. The heavens are opened; the Holy Ghost is seen descending in

[12] Nothing more is told us of the home life at Nazareth, unless we are to conclude from St. Mark's words (ch. vi. 3) that Jesus now worked at His reputed father's trade. This is the last mention of Joseph himself. He probably died before our Lord commenced His ministry.

[1] The words 'He saw' probably refer to Jesus, though it is clear from John i. 33 that the Baptist also saw this vision.

a bodily shape (Luke iii. 22) like a dove; and a voice proclaims Jesus the beloved Son, in whom the Father is well pleased[2].

Connexion of the Baptism with the Temptation. It has been said that the history of our Lord's temptation, which immediately follows, 'ought never to be contemplated apart from that of His Baptism. The Son in that Baptism has received His heavenly armour, and now He goes forth to prove it[3].' The close connexion of the two is marked in all the three Synoptic Gospels. 'Then,' we are told, or 'immediately' after His Baptism[4], Jesus, 'being full of the Holy Ghost' (Luke iv. 1), is led or driven of the Spirit into the wilderness[5].

The first Temptation. In these solitudes Jesus fasts for forty days and forty nights[6]; at the end of which time, when He is weak and weary with hunger, the temptations, which have all along been assailing Him (Mark i. 13; Luke iv. 2), reach their climax. Satan, in the first attack, takes advantage of His exhausted condition, and bids Him put an end to this, and show Himself the Son of God, by turning the stones around Him into loaves of bread. Jesus meets this and the other temptations with 'the sword of the Spirit, which is the word of God' (Eph. vi. 17). His first answer recalls the lesson taught to the Israelites, when they were fed with manna in the wilderness, that 'man doth not live by bread alone' (Deut. viii. 3).

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[2] Three times in our Lord's earthly life the approving voice from heaven was heard; now, at the commencement of His ministry; again at the crisis of the Transfiguration, when almost the same words as these were spoken (Matt. xvii. 5); and just before the close, on the occasion of the inquiring Greeks (see p. 145), when the voice told both of past and of coming glory (John xii. 28).

[3] See Trench, *Studies*, 3, 4.

[4] St. Matthew says 'then'; St. Mark, 'immediately'; and the latter uses the stronger expression 'driveth' (ἐκβάλλει).

[5] According to a doubtful tradition, the scene of this great encounter was a mountain, which rises from a desert plain to the east of Jericho, and overlooks the Dead Sea. The place was hence called Quarantania, or the desert of the forty days.

[6] Compare the length of Moses' fast (Exod. xxxiv. 28) and of Elijah's (1 Kings xix. 8). Hence the forty days of Lent.

The second Temptation[7]. For the next temptation the scene is changed. Jesus is brought to Jerusalem, and placed on 'the pinnacle' (R. V.) of the Temple—probably the top of the high porch, overlooking the valley of the Cedron[8]. He is once more bidden to prove His divine nature by casting Himself down, as One whom the angels are charged to preserve continually from harm. He again quotes in reply words addressed long before to the Israelites (Deut. vi. 16). Such a presumptuous act would not be to show trust in, but to 'tempt' the Lord God[9].

The third Temptation. One more attack is made, and again the scene changes. It is the summit of some high mountain, where 'all the kingdoms of the world seem to be spread before the eyes. Satan offers to give all these, if Jesus will fall down and worship him. But the reminder of another command given to the chosen people, that God alone is to be worshipped (Deut. vi. 13), is followed by the stern rebuke, which drives the baffled tempter away 'for a season' (Luke iv. 13). Angels now come and minister to Him, who has thus 'overcome the wicked one' (1 John ii. 14)[10].

Lessons of the Temptation. Such is the account of our Lord's temptation, as given by St. Matthew and St. Luke.

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[7] St. Luke places second in order that which is given by St. Matthew as the third temptation. The use by the latter of the word 'then' in verses 5, 11 seems to imply that his narrative is given in order of time; and the rebuke, 'Get thee hence, Satan,' is the fitting close of the whole.

[8] According to tradition, James, 'the Lord's brother,' was afterwards thrown from this height by the Jews.

[9] To 'tempt' God means to demand immediate proof of His power or wisdom. Compare the hypocritical refusal of Ahaz to ask a sign, or 'tempt the Lord' (Isa. vii. 12).

[10] Many have maintained that this narrative is symbolical, a sort of parable of the temptations 'common to man,' of which our Lord 'has made Himself the subject' (see Smith, *D. B.* i. pt. ii. 1666). This question does not affect the important lessons which the story teaches us.

'Three points are insisted upon in the Epistle to the Hebrews (ch. ii. 18; iv. 15), and beyond these we need not go. (i) The temptations were real. (ii) Jesus remained absolutely unstained by them. (iii) One purpose of the temptations was to assure us of His sympathy when we are tempted' (Plummer, *I. C. C.* 106).

St. Mark describes it very briefly (ch. i. 12, 13), adding however one graphic touch in the words, 'and was with the wild beasts.' St. John does not notice it at all. The great and comforting truth which it teaches, that our great High Priest was tempted yet sinless, is given in Heb. iv. 14, 15 [11].

The time, the place, and the object of the temptation, as here described, are all full of instruction. That Jesus was thus assailed, when full of the Holy Ghost, shows that times of special spiritual privileges are no security against temptation. Neither is solitude, for Jesus was tempted in the wilderness. And again we may learn that being tempted is no sign of our rejection by God; for Jesus, we are told, was 'led by the Spirit' to this encounter. Temptation is the discipline by which God tries and perfects us. He will not 'suffer us to be tempted above that we are able' (1 Cor. x. 13); and of him who steadfastly resists it may even be said, 'Blessed is the man that endureth temptation' (James i. 12) [12].

Commencement of the Ministry. The Synoptic Gospels place immediately after these events the commencement of our Lord's ministry in Galilee, and connect this with the imprisonment of the Baptist (see p. 35), after hearing of which Jesus has

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[11] The Gospels represent Jesus as subject to temptations from without, not only at this crisis, but during all His life (Matt. xvi. 23; Luke xxii. 28). 'The only difference between the temptations of Christ and our own is that His come from without, but ours come also from within' (Farrar, *L. of L.* 251).

[12] The three temptations here described, though all coming directly from Satan, may be regarded as 'embracing the whole circle of human temptations ... which we are wont to express under the terms, the world, the flesh, and the devil' (Trench, *Studies*, 54). We may compare with them St. John's account (1 John ii. 16) of 'all that is in the world, the lust of the flesh, the lust of the eyes, and the pride (or vain glory R. V.) of life.' Also the first temptation with that which was 'good for food, and pleasant to the eyes, and a tree to be desired to make one wise' (Gen. iii. 6).

The three temptations have also been described as addressed to 'the three parts of man's composite nature—the body, the soul, and the spirit' (Ellicott, *Life*, 113).

retired northwards again. They omit all the intermediate events of the early Judaean ministry, which are recorded only by St. John.

Jesus, on His return to Galilee, exchanges Nazareth for Capernaum [13], which is henceforth to be 'His own city' (Matt. ix. 1), and the scene of many of His mighty works. There, on the shore of the Sea of Galilee, He commences His preaching with the same call to repentance, and the same announcement of a kingdom of heaven at hand, as those of the Baptist. Thereby, as St. Matthew tells us, the great Messianic prophecy of Isaiah (ch. ix. 1, 2), uttered first in the prospect of the formidable confederacy of Syria and Israel against Judah, and telling then of a national deliverance, has its real fulfilment; for now the true Light shines in that land of darkness. The formal call of four disciples, Simon, Andrew, James, and John, all of them apparently already known to Jesus (see p. 58), is now briefly recorded [14]. The Gospel is preached in all Galilee, and confirmed by many miracles of healing. The fame of these things spreads throughout the neighbouring region of Syria, and crowds from all quarters gather round the great Teacher and Healer [15].

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[13] This was apparently after His rejection by the people of Nazareth, which St. Luke has recorded (ch. iv. 16–32).

Capernaum was a place of some importance, being the centre of Roman government in Galilee. There was, as we learn from Matt. viii. 5, a garrison stationed there, and there was a large staff of tax-gatherers (Mark ii. 15). On the uncertainty as to its site see p. 62.

[14] On the question of the identity of this call with that related by St. Luke (ch. v. 1–11) see p. 78.

[15] Besides those from Galilee itself, they come from Decapolis (see p. 101), from Jerusalem, from the rest of Judaea, and from Peraea (see p. 7).

III. THE FIRST STAGE OF THE MINISTRY

9. THE FIRST DISCIPLES. THE FIRST MIRACLE.

John i. 35—ii. 11.

The first disciples: Andrew, Simon, John, and James. The earliest events of our Lord's ministry are recorded by St. John alone. The first of these follows immediately on the Baptist's testimony to Jesus as the 'Lamb of God' (see p. 32). This witness is repeated on the following day to two of John's disciples, who, on hearing it, follow Jesus. One of these, we are told, is Andrew. The name of the other is not given, from which we may conclude that it was St. John the Evangelist himself. Andrew carries to his brother Simon the news that 'the Messias[1]' has been found, and brings him to Jesus. The latter is told, in words which forecast the name to be given to him later (Matt. xvi. 18), that he shall be called Cephas, or a stone[2]. The statement that Andrew '*first* findeth his own brother' has been regarded as implying that John found, but not so quickly, and brought to Jesus his brother James. The subsequent formal call of these four disciples is given by the Synoptists (see pp. 77, 78).

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[1] This and John iv. 25 are the only passages in which this title is used.

[2] Cephas is the Hebrew or Aramaic form of the name, more familiar in its Greek equivalent, 'Peter.' St. Paul uses it in some passages of his Epistles (1 Cor. i. 12; iii. 22; ix. 5; xv. 5; Gal. ii. 9).

The name Simon *Peter* in ver. 41 is of course anticipatory.

The first disciples: Philip and Nathanael. Jesus now returns to Galilee, and two other disciples are added before, or just after, His arrival at Cana[3]. One of these, Philip, dwells at Bethsaida[4], the city of Andrew and Simon. We are told later in this Gospel (ch. xxi. 2) that the other, Nathanael, was 'of Cana in Galilee[5].' The latter at first refuses to believe that anything good or great can come from Nazareth[6]; but he goes with Philip to Jesus, and is greeted by Him as 'an Israelite indeed[7], in whom there is no guile.' Amazed at such a description, implying previous knowledge of his character, being given by a stranger, he at once makes profession of his faith in Jesus, as 'the Son of God[8], and King of Israel.' The promise is thereupon given to him that he shall see the new means of communication, which shall be as a ladder reaching from earth to heaven—the Incarnation of Him, who shall not only be, as

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[3] There are two different views as to the site of Cana. According to one it was about 3½ miles north-east of Nazareth; according to the other about 8 miles north of that place (see *Encycl. Bibl.* i. 638).

[4] This Bethsaida, called in John xii. 21 'Bethsaida of Galilee,' was probably a different place from the Bethsaida Julias, near to which the 5,000 were miraculously fed (see p. 95). It is said that 'the province of Galilee ran right round the lake, and that it is unnecessary to demand more than one Bethsaida' (Smith, *H. G.* 458). But the opinion of most explorers of the Holy Land is in favour of two Bethsaidas—this on the north-west shore of the Sea of Galilee, and that which was the scene of the miracle, being on the east of the Jordan, near its entrance into the lake. The latter was called Julias after Caesar's daughter (see Hastings, *D. B.* i. 282).

[5] Nathanael is probably the same as Bartholomew, the latter name, which means 'Son of Tolmai,' being his patronymic. St. John never mentions Bartholomew, whom the other Evangelists give as one of the Twelve, commonly coupling his name with Philip's. Nathanael is mentioned again in John xxi. 2 as one of the disciples to whom our Lord appeared on the Sea of Tiberias.

[6] Compare the taunt of the Sanhedrin to Nicodemus (John vii. 52).

[7] A worthy descendant, that is, of him whose name was changed from Jacob to Israel (Gen. xxxii. 28). So St. Paul speaks of 'the Israel of God' (Gal. vi. 16; cp. Rom. ix. 6).

[8] Nathanael thus confirms the testimony of the Baptist (John i. 34), and anticipates the great confession of St. Peter (Matt. xvi. 16).

Nathanael has just proclaimed Him, 'Son of God,' but at the same time 'Son of man[9].'

The first miracle at Cana. The scene of John's baptism is now left, and on the third day after this, the journey being one of about sixty miles, Galilee is reached. There Jesus and his newly enrolled disciples go to a marriage feast[10], to which they have been invited, at a village called Cana. Thither Mary, the Mother of Jesus, has preceded them. It is clear, from the prominent part which she takes in the proceedings which follow, that the feast is at the house of one of her relations or intimate friends; and, from the absence of any mention of Joseph, it has been inferred that he had died before this time.

During the festivities, which on such occasions often lasted some days, the supply of wine runs short—a failure which may have been due to the arrival of Jesus and His companions somewhat late, when they were no longer expected, and which, from the importance attached by eastern nations to hospitality as a sacred duty, would naturally cause great distress. The Mother of Jesus, appealing to Him to relieve this difficulty, is answered in words, which, harsh as they sound to us, imply no lack of respect or affection[11]; but merely remind her that the direction of an earthly parent is no longer needed, and bid her wait for the moment, which, though at hand, has not yet come, when He

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[9] These words naturally recall Jacob's dream. It has been suggested that this interview may have taken place not far from Bethel (S. C. ii. 28).

The words may also be taken as symbolizing prayer, offered in Christ's name, and through His intercession, by which

> 'The whole round world is every way
> Bound by gold chains about the feet of God.'
>
> (Tennyson, *Passing of Arthur*, 422.)

[10] From the fact that St. John, who speaks in ch. iii. 29 of the 'friend of the bridegroom,' makes no mention of such 'groomsmen' here, it has been inferred that the practice of having such an official did not obtain among the simple people of Galilee (see Edersh. i. 353).

[11] The word for 'woman' (γύναι) is constantly used in Greek authors in addressing those who were dignified and respected. Compare, too, the words of our Lord from the cross, 'Woman, behold thy son' (John xix. 26).

shall manifest His power. His Mother, understanding that, in spite of this answer, her petition will be granted, bids the servants do whatever Jesus may direct. He orders them to fill the large water-pots of stone, placed according to custom near the entrance to provide water for washing the feet or hands, or for cleansing the vessels used at the feast; and these are filled to the brim. And when, in obedience to a further command, water drawn out of these is taken to 'the governor of the feast[12],' it is found to have been turned into wine[13]. The president of the feast, not knowing how the further supply has been provided, after tasting the wine, playfully expresses his surprise at this reversal of the common custom at such banquets, which has kept back the best wine till so late a time in the festivities[14].

Significance of the miracle. Such is the account of our Lord's first miracle. It is briefly added that after this manifestation of His divine glory, Jesus' disciples 'believed on Him,' meaning that their new faith in Him was now confirmed. The miracle has been well described as symbolizing that power which should turn 'the thin and watery elements of the Jewish religion

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[12] The 'ruler of the feast' was probably one of the guests, who was chosen to preside (cp. Ecclus. xxxii. 1, 2). Such a chairman was usually appointed at banquets by other ancient nations (see Plato, *Laws*, 640; Horace, *Odes*, ii. 7. 25).

[13] It has been observed that this miracle was the concentrating into a single moment that which is commonly the work of months—the natural processes of the growth of the vine, and of the ripening of the grapes; and the labour of men, by which wine is at last produced (see Alford, i. 501, and Trench, *M.* 167).

[14] The jest unwittingly proclaimed the great law of God's dealings with man, in keeping the highest revelation for the last. It may also be taken as a figure of human life; of the 'worse' reserved for those who have drunk deeply of sensual pleasures, of the 'best' kept till last for those who have striven to be God's faithful servants.

'Such is Thy banquet, dearest Lord;
O give us grace, to cast
Our lot with Thine, to trust Thy word,
And keep our best till last.'
(Keble, *Ode iv*, 2nd S. after Epiphany.)

into the gladdening wine of a higher faith[15].' It may also be regarded as a figure of the whole work of our Lord, which ennobled all that He touched[16]. It consecrated too those times of rejoicing, in which Jesus Himself deigned to take part, thereby afterwards incurring the taunts of those who contrasted His conduct with that of the Baptist (Matt. xi. 18, 19). So too 'He beautified and adorned with His presence and first miracle that He wrought' the holy estate of matrimony[17], which as St. Paul tells us (Eph. v. 31, 32), symbolizes 'the mystical union' between Him and His Church. This 'beginning of miracles' at a marriage feast in a humble village was a fitting inauguration of the ministry of power, of signs and wonders and mighty deeds, wrought, not that He might 'manifest Himself to the world' (John vii. 4), but in comparative privacy. It was a miracle on nature, but designed for the relief and benefit of man. Other similar miracles were to follow (see p. 185). But by far the greater number of our Lord's mighty works were to be those wrought directly on man—healing the infirmities or diseases of the many, and at the same time symbolizing His still greater power, as the Physician of the souls of all.

10. VISITS TO JUDAEA AND SAMARIA.

John ii. 12–25, iv. 1–8, 27–42.

After the first miracle at Cana, Jesus, with His Mother and His disciples, goes down to Capernaum[1], which is henceforth to

[15] Trench, *M.* 114. [16] See Farrar, i. 171.
[17] See Marriage Service in P. B.

[1] Cana and Nazareth, from one or other of which they started (see Alford, i. 502; Expos. *G. T.* i. 706), were in the hill-country of Galilee. Capernaum was in the plain on or near the Sea of Galilee, which lake is 680 feet below sea-level (Smith, *H. G.* 440).

There is much uncertainty as to the actual site of Capernaum, Arab hordes having wasted this district. Some suppose it to have been on the north-west of the lake, where the village called Tell Hûm now stands

be the centre of His ministry in Galilee. After a few days they join a company of pilgrims, who are starting for Jerusalem to attend the great festival of the Passover.

The first cleansing of the Temple. The first act of our Lord, on reaching the capital, forecasts the great work of purification which He is to perform (Mal. iii. 1–3). It is one which is appropriately repeated at the close of His ministry (Matt. xxi. 12–16, &c.). On visiting the Temple, He finds in the outer court, called the court of the Gentiles, a scene of noisy traffic. Drovers are selling there the cattle for the sacrifices; usurers are haggling over the exchange of the foreign money, tendered by those who have come up from other countries. Such desecration rouses the indignation of Him who now revisits His Father's house. This and the other similar cleansing are the only occasions in His ministry on which our Lord uses force. Making a scourge of the rushes which lie around, He drives out the buyers and sellers with the cattle, overturns the tables of the money-changers, and bids those who are selling doves to the poorer worshippers to take them away, and not make the sacred precincts 'an house of merchandise[2].' This righteous anger

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(see Farrar, i. 181). Others maintain that it was on the site of the modern Khan Minyeh, at the north-east corner of the lake. Christian tradition generally, though not universally, supported the former view. The balance of opinion now, however, is in favour of the latter (see *Encycl. Bibl.* i. 697, 698; Hastings, *D. B.* i. 351; Smith, *H. G.* 456).

Capernaum probably means 'the village of Nahum,' though it is doubtful whether it had anything to do with the prophet of that name (see *Encycl. Bibl.* i. 696). It is not mentioned in O. T. In spite of its being so favoured as the home of Jesus, and the scene of so many of His miracles, few converts seem to have been made there, and the prediction that it should be 'cast down to Hades' (Matt. xi. 23; Luke x. 15; R. V.), or the unseen world, has been fulfilled in its utter destruction. 'The waves beat now on an abandoned shore, where once there was a quay and a busy town, and the great road from east to west poured its daily stream of life' (Smith, *H. G.* 456, 457).

[2] This Temple market is not mentioned in O. T. 'It appears to have first arisen after the Captivity, when many would come from foreign lands to Jerusalem' (Alford, i. 150).

recalls to His followers the words of the Psalmist (lxix. 9), 'The zeal of thine house shall eat me up' (R. V.)[3].

Symbolic prediction of the death and resurrection. No opposition seems to have been made to this summary purgation. The officials probably dare not resist, as this Temple market was very unpopular; while the Roman garrison in Fort Antonia[4] was at hand, ready to quell any disturbance. But, with the craving for signs and wonders, which was characteristic of the age, and which must be satisfied by any one assuming the duties of teacher or reformer, the Jews demand of Jesus a proof of His right to deal in this way with abuses, which have been connived at by those in authority. His answer is one which may well astonish them. It sounds to them as the claim to a power that can raise again in three days the magnificent Temple of Herod, the building of which has already extended over forty-six years, and which is not yet completed. And the words must have sounded to these hearers as disloyal as they were incredible; for they regarded the existence of the nation as dependent on the preservation of the Temple[5]. It was not, we are told, till after our Lord's death and resurrection that even disciples understood the true meaning of this saying, which told

[3] Some have supposed this cleansing to be the same as that recorded by the Synoptists (Matt. xxi. 12–16; Mark xi. 15–17; Luke xix. 45, 46) at the close of the ministry. But there are differences between the two accounts.

It has been suggested that the first cleansing was unknown to the Synoptists, whose 'sources of information were exclusively Galilaean, until the last journey to Jerusalem' (see Alford, i. 150).

[4] This was a fortress built by Herod the Great to the north-west of the Temple, used as barracks for the Roman soldiers. It is referred to as 'the castle' (*παρεμβολή*) in Acts xxi. 34; xxii. 24; xxiii. 32 (see Joseph. *B. J.* v. 5, § 8).

[5] We may see what a deep impression these words made from the charge brought against our Lord at His trial, when they were perverted into the threat, 'I am able to destroy the Temple of God, &c.' (Matt. xxvi. 61). Also from the taunts of those who cried to Him when on the Cross, 'Thou who destroyest the Temple, and buildest it in three days, save Thyself' (Matt. xxvii. 40). St. Stephen was charged with saying that Jesus of Nazareth should 'destroy this place' (Acts vi. 14).

of the raising again of the temple of His body, consecrated through the Incarnation.

First converts at Jerusalem. The miracles which our Lord wrought during this visit to Jerusalem are not recorded, but we are told that many were convinced by them. Among these converts the most conspicuous is a member of the Sanhedrin, called Nicodemus, who comes to Jesus by night[6], and whose visit is the occasion of the memorable discourse on the new birth of water and of the Spirit (see part ii. p. 126). But Jesus, knowing the weakness of the faith thus inspired, does not 'trust Himself unto them' (R. V.) for long. He leaves Judaea again, to avoid a premature collision with the Pharisees, whose jealousy is increased by the news that Jesus' disciples are baptizing even more converts than John.

Interview with the woman of Samaria. The journey back leads Jesus through Samaria[7]. This was the shortest way to Galilee; and the desire to avoid the dominions of Herod, who has just thrown the Baptist into prison, may have been another reason for selecting this route[8]. On arriving at Sychar[9], which was near the piece of ground that Jacob had bought of Hamor, the father of Shechem (Gen. xxxiii. 19), and had given to Joseph (Josh. xxiv. 32), Jesus stops to rest by Jacob's well, or 'spring' (R. V. mg.). His disciples meanwhile go into the neighbouring

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[6] This timidity of Nicodemus is shown on the two other occasions on which he is mentioned (John vii. 50, 51; xix. 39). 'He defended Jesus, without expressing any personal interest in Him, and he brought his offering only after Joseph of Arimathaea had obtained the body from Pilate' (S. C. ii. 48).

[7] On Samaria see p. 6.

[8] Josephus (*Life*, 52) tells us that this shorter route was commonly taken by Galilaeans, whereas the people of Judaea often took that by the east of Jordan, to avoid insult or outrage from the Samaritans. We learn something of the hostile spirit shown by the latter, especially to pilgrims at the seasons of the great festivals, from the story of the refusal of the people of one village to receive our Lord on His way to Jerusalem (Luke ix. 52, 53).

[9] Sychar has commonly been regarded as a corruption of Shechem. But Shechem was too well known to need such a description of its position as is here given. It seems more probable that Sychar was the same as a neighbouring village, now called Askar (see Smith, *H. G.* 371).

town to buy provisions. The arrival at the well of a woman of Samaria, of whom Jesus asks for a draught of water, leads to the well-known discourse on living water, and on spiritual worship (see part ii. p. 128). The woman, discerning that this is a prophet, through the knowledge of her immoral life shown by One who is apparently a stranger, is told by our Lord that He is the expected Messiah, and hurries off to the town with her marvellous tale.

Converts made in Samaria. Meanwhile the disciples have returned in time to find their Master still talking with this woman. They are amazed at this, such converse being contrary to all ideas of what is befitting a Rabbi. The woman, too, is a Samaritan, one of that hated race, with whom the Jews will have no familiar intercourse[10]. On their begging Him to eat of the provisions they have brought, the disciples are further astonished by His telling them that He has other meat; which is not, as they imagine, food that has been supplied by some one else in their absence, but to do His Father's will, and finish His work. As the Samaritans approach from the city, eager to see the prophet of whom the woman has told them, the Lord, pointing to the cornfields around, makes these a figure of the harvest of converts which is at hand[11]. In spite of the request of these people that He will tarry with them, He only remains for two days, and no miracle is recorded as having been wrought during this time. But we read that many of these people, less bigoted, as it seems, than their Jewish neighbours, become believers; not only through what the woman has told them, but from what they have themselves heard of the teaching of Jesus[12].

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[10] The Jews contemptuously called the Samaritans 'Cuthites,' or foreigners, after one of the places from which new settlers had been brought at the time of the Captivity (2 Kings xvii. 24). How bitter their hatred was we may judge from the words used to our Lord, 'Say we not well that thou art a Samaritan, and hast a devil?' (John viii. 48).

For the origin of this hatred see *O. T. Hist.* part iii. 214, 215.

[11] On the words, 'Say not ye, There are yet four months, &c.' see p. 14.

[12] We find afterwards the people of the city of Samaria showing the same

II. TWO GREAT MIRACLES OF HEALING: THE NOBLEMAN'S SON; THE IMPOTENT MAN. CHARGE OF SABBATH-BREAKING.

John iv. 43—v. 16.

After his brief halt in Samaria, Jesus goes on to Galilee. The reason which He Himself assigns for this move northwards is expressed in what is apparently a proverb or common saying, that 'a prophet hath no honour in his own country[1].' On his arrival He is eagerly welcomed by those Galilaean pilgrims, who, having gone up to the feast, have witnessed His unrecorded miracles in the capital. An occasion presently arises for one of these mighty deeds to be performed among the Galilaeans themselves.

Healing the nobleman's son. Jesus is once more at Cana, where the fame of His first miracle would ensure Him a favourable reception. A nobleman[2] living at Capernaum,

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readiness to receive the teaching of Philip. But this was confirmed by many miracles (Acts viii. 6, 7). The Twelve, at their first mission, were, as St. Matthew tells us (ch. x. 5), forbidden to enter any city of the Samaritans. But, when the fuller commission to evangelize the world was given on the Mount of Ascension, Samaria was placed after Jerusalem and Judaea (Acts i. 8).

[1] Different explanations have been given of this saying, as quoted here:

i. That Jesus, having received no honour in Judaea, which was His own country, since He was born at Bethlehem, now returns to Galilee.

ii. That He now passes by His own country of Nazareth, where He has already been rejected (Luke iv. 16-30), and goes on into *northern* Galilee.

iii. That He now returns to Galilee, after having gained a reputation in Judaea, which He could not have gained in His own country, on account of His humble parentage and home (Mark vi. 2, 3).

iv. That, as His popularity in Judaea has threatened a collision with the Pharisees, He now comes to His own country, where He is least esteemed, in search of retirement.

[2] The word for nobleman (*βασιλικός*) is variously interpreted as meaning:

i. A royalist, or Herodian; a supporter of the reigning family of the Herods.

whose son is sick of a fever and is at the point of death, comes to Him there, entreating Him to hurry to Capernaum, and heal his child. The petitioner is at first rebuked for that imperfect faith, which depends on signs and wonders[3]. But, when the distressed father renews his request in more importunate words, he is told that his prayer is already answered. Thus reassured, he sets out homeward, and the next day is met by his servants, coming with the news of his son's recovery. On his asking the hour at which the fever began to abate, he learns that this recovery was sudden and complete, at the very hour in which Jesus uttered the promise that the son should live[4]. His faith is now firmly established, and his whole house become believers[5].

Visit to Jerusalem. Healing the impotent man. St. John next records a visit of our Lord's to Jerusalem, the exact position of which among the events of the earlier ministry is very uncertain. It is said to have been on the occasion of 'a feast,' or 'the feast' (R. V. mg.), but there is much doubt as to

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ii. A courtier; some officer, civil or military, in the service of Herod Antipas.

iii. A prince, or one of the royal family.

Some have supposed that this 'nobleman' was Chuza, Herod's steward, whose wife Joanna was one of the women who ministered to our Lord of their substance (Luke viii. 3). Others think that he was Manaen, the 'foster-brother' (R. V.) of Herod (Acts xiii. 1).

[3] This craving for a sign was afterwards rebuked by our Lord (Matt. xii. 38, 39, &c.). St. Paul refers to this craving as characteristic of the Jews in 1 Cor. i. 22.

[4] Some have supposed this miracle to be the same as that recorded by St. Matthew (ch. viii. 5–13) and St. Luke (ch. vii. 2–10), and known as 'the healing of the centurion's servant.' But there are important points of difference:

i. The scene here is at Cana; there at Capernaum.

ii. 'Nobleman' implies a very different position from 'centurion.'

iii. The sufferer here is a son; there probably a slave (*παῖς* may mean either).

iv. The disease here is fever; there paralysis.

v. The faith here is rebuked as weak; there it is commended as strong.

[5] The words which follow in ver. 54 mean that this was the second *Galilaean* miracle. Our Lord, as we are told (John ii. 23), had already wrought miracles at Jerusalem.

the particular feast referred to (see p. 14)[6]. The great event connected with this visit is the cure of an impotent man, at a pool called Bethesda, or the house of mercy or healing[7]. The pool was surrounded by arcades or cloisters, 'such as are commonly found by tanks in India'; and in these it was the custom for a number of persons afflicted with various maladies to be laid, to wait for the 'moving' or bubbling up of the water, which was regarded as having at such times special healing properties. Among these Jesus finds one who has been helplessly crippled for thirty-eight years. Moved with compassion for this poor sufferer, who has little chance in the eager jostling crowd, He asks him whether he wishes to be made whole. The man piteously describes his long and useless waiting there, with none to help him, and Jesus bids him take up his couch and walk; an order which the cripple at once receives the power to obey.

First charge of Sabbath-breaking. But it is the Sabbath day, and the sight of this man, carrying his couch or sleeping mat, arouses the indignation of the Scribes and Pharisees; for, according to their oppressive regulations, even the bearing such a burden was a desecration of the Sabbath. The healed man tells them that he is doing so in compliance with the express order of his Benefactor, and this turns their resentment against Jesus Himself. Jesus has meanwhile quietly withdrawn from the crowd, and the restored cripple is unable to tell them who

[6] The views that have gained most support are those which identify it with the Passover, or with Purim. To the latter it has been objected that Purim was a political rather than a religious festival, which it is improbable our Lord would have attended (see Ellicott, *Life*, 138). 'We must still,' it has been said, 'be content to call it the unknown feast' (Edersh. i. 460).

For the origin and meaning of Purim see *O. T. Hist.* part iii. 265.

[7] The site of Bethesda was probably at the foot of the slope to the south-east of the Temple, where there is a pool, into which the water 'overflows from a natural syphon under the cave. It is still the custom of the Jews to bathe in the waters of the cave, when this overflow occurs, for the cure of rheumatism and other disorders' (Hastings, *D. B.* i. 279).

The words 'waiting for the moving of the water' in ver. 3, and the whole of ver. 4, are of doubtful authority. They are omitted in R. V.

it is that has healed him. But later Jesus finds him in the Temple, whither he has probably gone to return thanks, and bids him to let his long sufferings be a warning not to repeat his sin, lest a still worse punishment should come to him. The man, having now discovered who it is that has healed him, at once tells the rulers that it is Jesus who has bidden him do that which is unlawful on the Sabbath day[8].

Crisis in the ministry. This miracle is a turning-point in the Gospel history. 'Up to this time the preaching of our Lord at Jerusalem and in Judaea has met with a certain amount of toleration, and in many cases even of acceptance; but after this all becomes changed. Henceforth the city of David is no meet or safe abode for the Son of David. . . . The Lord leaves Jerusalem to return to His old home in Galilee, there to meet with a yet sadder rejection[9].'

And in another sense this is a crisis in our Lord's ministry.

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[8] We have here our Lord's first answer to the charge of Sabbath-breaking, so often brought against Him. The discourse which arises out of this, and the supposed blasphemy implied in His words, is given in part ii. p. 130.

Seven miracles of healing on the Sabbath are recorded; that on the demoniac in the Synagogue at Capernaum, and that on Simon's wife's mother (Mark i. 23–26; 30, 31); this miracle at Bethesda; those on the man with a withered hand (Matt. xii. 9–13, &c.), on the woman with a spirit of infirmity (Luke xiii. 11–17), on the man with the dropsy (Luke xiv. 1–6), and on the man born blind (John ix).

We read of no objection being raised to the first of these, all other feelings being lost in amazement. The second was probably wrought when no possible objectors were present. Various answers were made by our Lord to those who found fault on other occasions. In the case of this miracle at Bethesda He appeals to the divine energy, which knows no break nor rest (see part ii. p. 130). On other occasions He reminds His critics of their own conduct in rescuing their animals, or leading them to water on the Sabbath day (see p. 116). In the case of the man blind from his birth, the controversy is between the Pharisees and the man himself, but at the close Jesus upbraids the former with their spiritual blindness (ese part ii. p. 147).

But most important of all passages bearing on this question is our Lord's reply to those who found fault with His disciples for what they did in the cornfields on the Sabbath day (see p. 81).

[9] See Ellicott, *Life*, 142, 143.

He is now about to enter on the actual work of founding the new kingdom[10]. 'What has gone before has been of the nature of foretaste, hints, foreshadowing.' There has been no sign of definite plan or organization. There have been no real helpers in the work. The few disciples have gathered round Jesus, as they would round any other Rabbi, coming and going at their will. Henceforth disciples are to leave all and follow Him. 'The work which Jesus came to perform now took its distinctive shape[11].

[10] From this point of view, however, the events recorded in section 12 must be regarded as belonging to this earlier period.

[11] See Hastings, *D. B.* ii. 614.

IV. THE EARLIER GALILAEAN MINISTRY

12. VISIT TO NAZARETH. MIRACLES AT CAPERNAUM.

Luke iv. 16–44.

(Cp. Matt. viii. 14–17; Mark i. 23–39.)

Chronological difficulties. The chronology of this period, as has been already said (see p. 68), presents no little difficulty. From St. Luke's account here, some suppose that the events which he now relates followed shortly after the Temptation[1]. St. Matthew and St. Mark too record a visit to Galilee, which they place just after their narratives of that same preparation for the ministry. Both of them, however, describe the visit as taking place after John was cast into prison (Matt. iv. 12, 13; Mark i. 14). According to St. Luke also a period of successful preaching in Galilee has preceded this coming to Nazareth. It is therefore probable that a considerable interval of time has elapsed before the occurrences now related[2].

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[1] St. Luke's words here, 'in the power of the Spirit,' have been regarded by some as favouring this view. But they may refer simply to the power by which Jesus has already wrought miracles, or to the manifestations of such power which are to follow.

[2] Some suppose this visit to Nazareth to have taken place after the return from Sychar, but before the visit to Jerusalem in which the miracle at Bethesda was performed.

Another question is whether this visit to Nazareth is the same as that recorded later by the other Synoptists (Matt. xiii. 53–58; Mark vi. 1–6). The two accounts have certain features in common, and St. Luke has been

Jesus in the Synagogue at Nazareth. Jesus, in His circuit of Galilaean towns, has been well received until He comes to Nazareth, 'where He had been brought up.' Here, as elsewhere, He goes on the Sabbath day into the Synagogue [3]. The service in these places of worship commonly commenced with prayer; after which two lessons were read, one from the law, the other from the prophets. The reading of the latter is on this occasion undertaken by Jesus Himself, whether volunteered by Him, or, as is more probable, offered to Him [4], as One who has been 'glorified of all' in other Synagogues, and whose capacity for such duty is therefore recognized. As He goes on to expound the passage He has read, all are astonished at the beauty and wisdom of His words. But, when they find that He is applying to Himself this Messianic prophecy of Isaiah (ch. lxi. 1), there is a sudden change of feeling. The hearers are still spell-bound by His eloquence, but indignant murmurs are heard at one of such humble origin making these startling claims. These Nazarenes feel that they must have some convincing proofs of His power, such as those which He has recently given at Capernaum, before they can even consider the pretensions thus urged by the son of the carpenter. Jesus perceives their doubt, and expressing it in the familiar proverb, 'Physician, heal thy-

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described as 'using an editorial discretion in the placing of this story' out of the order of events (see Expos. *G. T.* i. 489). On the other hand, it is said that the accounts of the Evangelists cannot be harmonized, except by supposing that our Lord again visited Nazareth, where His family were living; and was again rejected (see Gould, *I. C. C.* 102).

[3] The story which follows gives us some insight into the arrangements and usages of such places of worship. A full account of these will be found in Edersh. i. 431–454.

Synagogues seem to have been first instituted during or immediately after the Babylonish captivity (see p. 11). Recent excavations have shown that they were commonly square halls, built of marble or other stone of the country. Many were used, not only for public worship, but also as law-courts.

[4] Thus to invite strangers, who had gained any reputation, was a common practice. So we find Paul and Barnabas invited to speak in the Synagogue at Antioch in Pisidia (Acts xiii. 14–16).

self[5],' tells them that no prophet is accepted in his own country. He goes on to remind them that it was not among their own countrymen that the greatest of the old prophets did many of their most wonderful works. It was not to an Israelitish, but to a *Phoenician* woman that Elijah was sent in the time of the great famine[6], to relieve her distress, and then to raise her son to life (1 Kings xvii. 8–24). Naaman, who was cured of his leprosy by Elisha, was not an Israelite, but a *Syrian* leader (2 Kings v).

Nazareth left for Capernaum. The knowledge that Capernaum had been preferred by Jesus to His own city as the scene of His miracles has already aroused the indignation of His fellow citizens. And now these last words seem to raise even the despised Gentiles to the same level as themselves. Such a comparison is intolerable, and, in a sudden outburst of fury, they hurry Jesus to the brow of the hill above their city, that they may throw Him over the cliff[7]. But, paralyzed by some miraculous power, or awed by His calm dignity (like others who afterwards intended to arrest Him)[8], they suffer Him to pass through them unharmed. He takes the road to Capernaum, and there He continues teaching on the Sabbath days, with a power which amazes all who hear Him.

Miracles at Capernaum. Demoniac healed. St. Luke

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[5] Different explanations have been given of these words, but they seem to mean simply, '"Do something for thine own countrymen." . . . It is a merely proverbial expression, like our "Charity begins at home"' (S. C. i. 338).

[6] The length of the famine is given here, and in James v. 17, as three years and six months, which accords with the common Jewish tradition. In 1 Kings xvii. 1 Elijah is said to have predicted to Ahab a drought of three years.

[7] Nazareth was built at the foot of the hill, to the higher ridges of which Jesus was now hurried (see p. 40). The name 'Mount of Precipitation' has been given to a hill some two miles from the modern Nazareth (see Alford, i. 333).

[8] Those who support the latter view compare the effect on the officers who were sent by the Sanhedrin to take our Lord at the feast of Tabernacles (John vii. 44–46), and on the soldiers who came to arrest Him at the last (John xviii. 6).

next records two miracles wrought at Capernaum. The first is the healing of a demoniac, who interrupts the service of the Synagogue with loud cries, recognizing the power of Jesus as 'the Holy One of God,' and demanding to be left alone. The evil spirit which prompts these words is bidden to be silent, and to come out of the man. The paroxysm is soon over; the sufferer is cured; and the beholders are filled with wonder [9].

Simon's wife's mother cured. On leaving the Synagogue, our Lord goes to the house of Simon. Here He finds the family in great distress, for Simon's wife's mother is struck down by fever. The entreaty for help is at once answered. At His word the fever leaves her, and she 'arises and ministers unto them [10].'

Further miracles. Other miracles of healing follow. The

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[9] The affliction of these demoniacs (*δαιμονιζόμενοι*, as they are commonly called), appears to have been in most cases physical, in others mental or moral. In the former, the effects of such possession resembled the case of epileptics, or was associated with such infirmities as deafness, dumbness, or blindness. In the latter, the same possession is ascribed to those mastered by a spirit of infatuation or wickedness, like Judas Iscariot (John xiii. 2, 27), or Ananias (Acts v. 3). This moral and spiritual influence is recognized in our Lord's parable of the unclean spirit (Matt. xii. 43–45; Luke xi. 24–26; see *Encyl. Bibl.* i. 1071). The Jews themselves, as we learn (Matt. xii. 27), tried to exorcise such spirits by incantations or magic. But our Lord in every case cast them out by the simple word of power.

It has been observed that the accounts of such possession are confined to the Synoptic Gospels, and the Acts of the Apostles, though we find traces of the same idea in John vii. 20; viii. 48; x. 20 (see *Encyl. Bibl.* i. 1070). St. Luke is 'the most powerfully impressed with this conception.' Even in the miracle which follows, his use of the same word 'rebuked' (*ἐπετίμησεν*) of curing the fever, which he applies here to healing the demoniac, may seem to point to the idea of some demoniacal agency (see Hastings, *D. B.* i. 593).

[10] St. Mark (ch. i. 21–31) records these miracles on the occasion of the first visit to Capernaum. St. Matthew, who gives no account of the first of these, places the second among his group of miracles (ch. viii. 14, 15). This is, apparently, one instance of the latter's preference for arranging by subjects rather than chronological order (see p. 17). Among other cases of this are the instructions given to the Twelve (ch. x); the first group of parables (ch. xiii); and, according to some, the Sermon on the Mount (ch. v, vi, vii).

people, encouraged by the fame of these mighty deeds, bring to Jesus at sunset all their sick, and all those possessed by devils; and these are cured, the devils themselves recognizing Him as the Son of God[11]. At daybreak He retires to a desert place; and when He is found there, and importuned to return to Capernaum, He tells the petitioners that His mission is to preach the kingdom of God in other places also, and then sets out on another circuit of Galilee.

13. FURTHER MIRACLES. CALL OF DISCIPLES.

Luke v. 1–32.

(Cp. MATT. viii. 1–4, ix. 1–13; MARK i. 40–45, ii. 1–17.)

Miraculous draught of fishes. St. Luke alone records that which is commonly known as 'the first miraculous draught of fishes.' Jesus has gone down to the Lake of Gennesaret, usually called in the Synoptic Gospels the Sea of Galilee[1]. Four fishermen, Andrew, Simon, James, and

[11] St. Matthew (ch. viii. 17) describes these miracles of healing as fulfilling a well-known prophecy of Isaiah, to which he thus gives a new meaning. The words rendered in Isa. liii. 4, 'Surely He hath borne our griefs and carried our sorrows,' which are commonly interpreted of our Lord's vicarious sacrifice on the Cross, the Evangelist here refers to this ministry of love: 'Himself took our infirmities, and bare our sicknesses.' The connecting link between the two renderings is the LXX version: 'He bears our sins, and suffers pains for us.' But St. Matthew's words do not tell of vicarious suffering, for we have no account of sickness being added to the trials of our Lord's earthly ministry (see Farrar, i. 317). The meaning is that He was touched with and relieved the infirmities and sufferings of men.

[1] Gennesaret was perhaps a corruption of the old name 'Chinnereth' (Deut. iii. 17, &c.), or 'Chinneroth' (Josh. xi. 2; xii. 3), given to it from its harp-like shape. Josephus always calls it Gennesar. St. John alone uses the name 'the Sea of Tiberias.'

This lake, the waters and shores of which were the scenes of so many

John[2] have just returned from a night of fruitless labour on the lake, and are washing their nets[3]. The people, seeing Jesus, are eager to hear Him; and He, stepping into Simon's boat, and bidding him thrust out a little from the shore, addresses the multitude from this. When He has finished, He bids Simon go out further into the lake and cast the nets once more. In spite of the recent failure, the command is obeyed, and there comes at once such a rush of fishes that their net is broken. The two in the other boat are summoned to help, and both boats are filled so full that they are in danger of sinking[4]. Simon, awed at the presence of One with such marvellous powers, and conscious of his own unworthiness of such intercourse—with that impulsiveness which is conspicuous in him throughout—throws himself at Jesus' feet, and prays that He will depart from him. But he and his companions are reassured by words which, though specially addressed to Simon, foretell the work in store for them all[5]; and,

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events in our Lord's ministry, was thirteen miles long and some seven miles wide in the widest part. It was nowhere more than 200 feet deep. The lake was surrounded by 'a girdle of towns'—Tiberias, Capernaum, Bethsaida, Chorazin, and others; all said to have had not less than 15,000 inhabitants. This district had other industries besides the profitable fishing trade—agriculture, fruit-farming, boat-building, &c. (see Hastings, *D. B.* ii. 102–104; Smith, *H. G.* 439–463).

[2] St. Luke's narrative implies that these men had already some knowledge of Jesus. Simon addresses Him as 'Master,' and is ready to do what He commands. They had apparently returned to their ordinary occupation after their first interview with Him, but now they 'attach themselves finally and fully to Him' (see Trench, *M.* 127).

[3] St. Mark mentions 'hired servants' in Zebedee's ship, from which it has been inferred that he was a man of some substance. The description afterwards of St. John as being 'known unto the High Priest' (John xviii. 15) seems also to point to the family of Zebedee having some social position. St. John appears to have had a home in Jerusalem (John xix. 27), and his mother Salome was one of those women who 'ministere l' to Jesus (Mark xv. 40, 41).

[4] For the later miracle of the same kind recorded by St. John (ch. xxi. 1–14) see p. 180.

[5] The expression for 'catch' here (ἔσῃ ζωγρῶν) is significant. The word means 'to take alive,' and is often contrasted with putting to death (Homer, *Iliad*, vi. 66; Thuc. ii. 92, &c.). 'You catch the fish to their death,' is the

recognizing in this a distinct call, they now forsake all and follow Jesus [6].

Further miracles. A leper cleansed. The next event recorded by St. Luke is a miracle performed on a man afflicted with the terrible disease of leprosy. This sufferer, having shown his faith in the power of Jesus to relieve him, is immediately cleansed [7]. He is bidden to go at once to the priests, and make the offerings required by the Mosaic law, that he may be formally pronounced clean (see p. 117). Secrecy as to the manner of his cure is enjoined; but the fame of this miracle is spread abroad, and multitudes come to be healed of their infirmities.

A paralytic healed. Jesus, after an interval of retirement for prayer, performs His next miracle in 'His own city' of Capernaum. He is teaching there in a house (probably Simon's), the approaches to which are blocked by eager crowds. Hither a paralytic is brought by four of his friends, in the hope that he will be restored by the great Healer. As they cannot reach the door for the throng, they resort to the only other mode of access. Having mounted to the roof by the outside staircase commonly found in Eastern houses (cp. Matt. xxiv. 17), and having broken down the battlement made of tiles, they let the sick man down

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contrast implied—'You will take men alive, to save them from death, and give them eternal life' (Geikie, 342). Here is the answer to the sneer of the apostate Julian, who said that the Apostles by their preaching handed men over to death, like fishes taken out of the water.

[6] The identity of this call with that in St. Matthew and St. Mark 'can neither be affirmed nor denied with certainty.' Here the disciples are washing their nets; there they are engaged in fishing. Andrew, who is named there, is not mentioned here (see Plummer, *I. C. C.* 141, 142).

[7] To touch a leper was against the letter of the Mosaic law (Lev. xiii. 46); but, instead of the hand of Jesus being polluted, the leper himself is cleansed. 'It was even thus that He touched our sinful human nature, and yet remained without spot of sin' (Farrar, i. 275).

The element of uncleanness was associated with the various forms of leprosy. 'The removal of other maladies is spoken of in N. T. as *healing*, but the removal of leprosy (except in Luke xvii. 15) is called *cleansing*' (see Hastings, *D. B.* iii. 95).

into the court or gallery, in which our Lord is sitting. This is the clear proof of a faith which will not be hindered by any obstacles. The first words of Jesus, though not a direct answer to their importunity, would sound to them encouraging. For these Jews regarded the connexion between sin and suffering as universal, so that all organic defects or other diseases were supposed to be signs of the divine displeasure for special offences or for hardened depravity (see p. 127). But among the hearers are Pharisees and doctors of the law, attracted by the fame of our Lord's works from various parts of Galilee, and even from Jerusalem ; and these indignantly protest against the words, 'Thy sins are forgiven thee,' as blasphemous. To prove that He has authority to grant that forgiveness, of which no visible evidence can be given, Jesus immediately shows His power by working the desired cure, bidding the paralytic to take up his bed and walk [8]. To the amazement of all, this man, lying so helpless before them, rises to his feet; and, having rolled up the pallet on which he has been laid, sets out for his home, glorifying God. In this tribute of praise the spectators join, expressing also their wonder at the startling things which they have seen [9].

Call of Levi. The call of Levi or Matthew [10] follows next in St. Luke's Gospel. He is one of the hated publicans [11], and,

[8] The question, it must be observed, is not whether it is easier to forgive sins or to heal the paralytic; but whether it is easier to *say*, 'Thy sins be forgiven,' or to *say*, 'Arise and walk.' In the latter case an impostor would at once be detected by his failure; in the former there could be no such convincing evidence.

[9] St. Mark records this and the previous miracle, like St. Luke, immediately after the call of the four disciples. St. Matthew places it in his group of early miracles.

[10] The name 'Matthew,' which means 'gift of God,' was probably given after his call.

[11] The Roman government used to farm the taxes and customs to the 'equites,' or richer citizens. These were the 'publicani' proper, so called because they engaged to pay a certain sum into the public treasury. These men, living at Rome, commonly appointed subordinates in the provinces; and these local representatives employed in turn those called 'portitores,' who were the actual collectors of the customs. The last are the 'publicans' (τελῶναι) of the Gospels.

when our Lord first sees him, is engaged in his work at the 'place of toll' (R. V.). In answer to the summons given him, he at once leaves all to follow Jesus. Immediately, or soon afterwards, Levi invites a great company of publicans and others to meet Jesus. The murmuring of the Scribes and Pharisees, who reproach the disciples for this contact with those regarded as notorious offenders, is answered by our Lord Himself. He declares His true mission to be to minister to those in need of a physician, and to call sinners to repentance. St. Matthew adds that He also quotes the words of Hosea (ch. vi. 6), used elsewhere as a rebuke to those who accused His disciples of breaking the Sabbath (Matt. xii. 7), 'I will have mercy, and not sacrifice.' He thus enforces the truth that the love, which seeks to reclaim sinners, is more acceptable to God than the most punctilious observance of ceremonial or social laws.

It is on this occasion, too, that an objection raised against Jesus' disciples for not fasting[12] evokes the parabolic teaching of the children of the bride-chamber, the new patch on the old garment, and the new wine put into the old bottles (see part ii. p. 121).

14. OPPOSITION OF THE PHARISEES. APPOINTMENT OF THE TWELVE.

Mark ii. 23—iii. 22, 31–35.

(Cp. MATT. xii. 1–24, 46–50, x. 1–4; LUKE vi. 1–19, viii. 19–21; xi. 14–16.)

Disciples accused of Sabbath-breaking. After this the Pharisees find a fresh occasion of attack in the conduct of our Lord's disciples, who, as they are walking through the cornfields, avail themselves of the permission given by the law of Moses (Deut. xxiii. 25), and pluck the ears of corn to satisfy their

[12] Levi's feast may have been held on one of the two voluntary fast-days referred to in Luke xviii. 12 (see part ii. p. 116).

hunger. But it is the Sabbath day[1], and to pluck and rub the corn in the hands had been declared by the Rabbis to be as great a desecration of that day as actual reaping and threshing. The Pharisees, therefore, appeal to Jesus against this breach of the law, and are referred in answer to the story of David, who in his extremity did not hesitate to break the letter of the law by eating the shewbread[2]. And then the great truth is proclaimed that 'the Sabbath was made for man, and not man for the Sabbath'; that it was designed as a means for man's highest good; and that so He, who, as Son of man, represented the interests of the human race, as opposed to the burdensome regulations with which the Pharisees had surrounded the divine law, had a right to interpret and control even this commandment of God[3].

Second miracle of healing on the Sabbath. Further offence is now given by a miracle of healing, wrought on the

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[1] It is doubtful whether St. Luke's word used to describe this Sabbath (*δευτέρόπρωτον*), of which various explanations have been given, was part of the original text. 'The external evidence is very much divided, but the balance is against the word being original' (Plummer, *I. C. C.* 165). It is omitted in R. V.

[2] The High Priest, who actually gave the bread to David at Nob, was, as we read in 1 Sam. xxi. 1, 2, 8, Ahimelech, apparently the father of Abiathar. We find some confusion between the two names elsewhere. In 2 Sam. viii. 17, and 1 Chron. xxiv. 6, they seem to have been transposed. There are also some textual difficulties as to this passage of St. Mark. The words are doubtful, and, if to be retained, may mean 'in the days' (A. V.) or lifetime of Abiathar, and not 'when he was high priest' (R. V.). Various other suggestions have been made—that both father and son bore both names; that Abiathar officiated in his father's stead; and that the name of Abiathar, the only survivor of the massacre under Doeg the Edomite (1 Sam. xxii. 20), is given, as one well remembered in connexion with this story and with other events of David's time; whereas Ahimelech, who perished in the massacre, was forgotten.

On the shewbread (*ἄρτοι τῆς προθέσεως*) see *O. T. Hist.* part ii. 141, 279, 281.

[3] See Expos. *G. T.* i. 356. The first part of these words is recorded only by St. Mark. St. Matthew adds a rebuke for the inconsistency of these objectors, who held the priests blameless in performing on the Sabbath day the necessary duties connected with the service of the Temple.

Sabbath day. Our Lord has entered into the Synagogue, and finds there a man whose hand is 'withered' or maimed. Pharisees are present, who are watching eagerly to see what Jesus will do. They cannot answer the question which He puts to them, as to the lawfulness of doing good or evil on the Sabbath[4]. The man is then bidden to stretch forth his hand, and it is restored.

Coalition against Jesus. The Pharisees are now filled with madness, and take counsel with the Herodians[5], their political opponents, how to destroy Jesus. Now that this dangerous confederacy has been formed, He withdraws to the Sea of Galilee[6], whither multitudes from all parts follow Him. Many miracles are wrought on those diseased, and on those possessed by devils.

Selection of the Twelve Apostles. It is probably this prospect of a more determined opposition which leads to what may be called a new departure in our Lord's work, and the first step in Church organization—the formal appointment of the chosen Twelve. After retiring to a lonely mountain for a night of prayer, Jesus calls His disciples to Him, and selects from these twelve, who are to be His constant attendants. Their title of Apostles is taken from their missionary work[7], which is to commence now, and to continue after His own

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[4] It is doubtful whether the expression 'doing evil' refers to the indifference to suffering, which would leave the work of healing undone, or to the malicious designs of the Pharisees, who are plotting our Lord's death.

[5] We find these Herodians afterwards acting in concert with the Pharisees, when they questioned our Lord about the payment of tribute to Caesar (Matt. xxii. 15–22, &c.).

[6] St. Matthew (ch. xii. 17–21) describes this retirement as fulfilling the prophecy of Isaiah (ch. xi. 1–4), which told of the gentle, unobtrusive ministry of Him, who would not 'break the bruised reed, nor quench the smoking flax,' and in whom the Gentiles should trust.

[7] The name 'Apostle' (ἀπόστολος), meaning 'sent forth,' does not denote a mere messenger (ἄγγελος), but one who is to be the delegate or representative of the person who sends him (see *Encycl. Bibl.* i. 264; Hastings, *D. B.* i. 126).

ministry is ended[8]. We have already had accounts of the first call of some of these—Simon and Andrew; James and John, who are now surnamed Boanerges, or sons of thunder (see p. 58); Philip and Bartholomew (see p. 59); and Levi or Matthew (see p. 79). The others are Thomas, called Didymus, or the twin (John xx. 24); James the son of Alphaeus; Jude, the brother of James, called Lebbaeus (Matt. x. 3), or Thaddaeus; Simon 'the Cananaean' (R. V.) or Zealot (Luke vi. 15); and Judas, called Iscariot, which probably means, 'man of Kerioth' in Judah[9].

Distinctions among the Twelve. The Twelve, though all called Apostles[10], and all receiving the same commission, do not appear to have all enjoyed the same intimate association with their Master. The first four were, as we learn, specially privileged; Andrew not so conspicuously as the other three[11]. Of the last four, with the exception of the notorious traitor, we hear little further in the Gospels. The number of twelve may have been suggested by the twelve tribes (Matt. xix. 28); and we find the desire to retain this number shown in the election of Matthias in the place of Judas (Acts i. 15–26). The title

[8] 'The present choice was regarded as formal and final. Henceforth there was to be no return to the fisher's boat, or the publican's booth, as a source of sustenance; but the disciples were to share the wandering missions, the Evangelic labours, the scant meals, and uncertain home, which marked even the happiest periods of the ministry of their Lord' (Farrar, i. 258). We find that, after the Resurrection, some of them had returned to their old occupation as fishermen (see p. 180).

[9] It is, however, noticeable that St. John twice (ch. vi. 71; xiii. 26) attaches the 'Iscariot' to Judas' father, Simon, so that Judas too may have been a native of Galilee (see Gilbert, *Student's Life of Jesus*, 209).

[10] We have four lists given of the Twelve—in Matt. x. 2–4; Mark iii. 16–19; Luke vi. 14–16; and (omitting Judas) in Acts i. 13. There is little variation in the order: St. Matthew places his list later in his Gospel, so as to come just before the actual sending of these forth on their mission.

[11] Peter, James, and John were the only Apostles who were with their Master at the raising of Jairus' daughter, at the Transfiguration, and at the Agony in the Garden. It was these three and Andrew who privately preferred the request that led to the great discourse on the Mount of Olives (Mark xiii. 3).

'Apostle,' however, was afterwards given to others, notably to Paul and Barnabas. The Twelve were mostly humble and unlearned men, a selection which was in keeping with the worldly position and the teaching of Jesus Himself. The choice may in some instances seem to us strange. One belongs to the despised publicans; another to that sect of fiery fanatics who were called 'Zealots.' Still more startling is the inclusion of him, of whom our Lord Himself said, 'Have not I chosen you twelve, and one of you is a devil?' (John vi. 70)[12].

Jesus accused of league with Beelzebub. After this, Jesus, with these newly chosen Apostles, retires into a house. 'His friends,' hearing of the vast multitude that have gathered round Him, and believing that He is 'beside Himself,' wish to arrest Him. A fresh miracle of healing a demoniac gives rise to a more malignant charge against Him than any hitherto made. The Scribes, who have come down from Jerusalem, ascribe this power to nothing less than a league with Beelzebub[13], the prince of the devils. He meets this monstrous charge with the short parables of the divided kingdom or house, and of the strong man spoiled by one who is still stronger. He also, as St. Matthew and St. Luke record, reminds His accusers of the exorcisms practised by Jews themselves (see part ii. p. 48)[14].

While this controversy is going on, the mother and brethren of Jesus, who are hovering on the skirts of the crowd, desire to speak with Him. But, on hearing of this, He points to His disciples, and declares that His true kindred are they who do the will of His Father in heaven. 'Spiritual kinship surpasses the accidents of birth[15].'

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[12] For further particulars of the Twelve Apostles, see pp. 188–192.

[13] For Beelzebub, see *O. T. Hist.* part iii. 59.

[14] This blasphemous charge marks the commencement of a more determined attack by these rulers of the people. It is, as some think, to this crisis that we may assign the Sermon on the Mount, if it be a continuous discourse (see part ii. pp. 8, 9). It would be appropriate here in connexion with the choice of the Twelve.

[15] Gould, *I. C. C.* 68.

15. FURTHER MIRACLES. FRESH TOUR IN GALILEE.

Luke vii. 1–17, viii. 1–3, 22–40.

(Cp. MATT. viii. 5–13, 23–34; MARK iv. 35—v. 20.)

Healing the centurion's servant. On His return to Capernaum, our Lord is met by a deputation sent by a centurion, whose servant is sick of the palsy. This centurion is probably in command of the garrison quartered there by Herod Antipas. Some have described him as a proselyte of righteousness—that is, one who has been admitted to the Jewish faith by circumcision; but the narrative (ver. 10) seems to imply that he is still a Gentile[1]. He has, however, in some degree identified himself with the Jews, and has even built a Synagogue for them in Capernaum. The leading elders of this Synagogue now earnestly entreat Jesus to help their benefactor by healing his servant, who is lying at the point of death[2]. On their way to the centurion's house they are met by a second deputation, sent to urge Jesus to heal by His word only, since the petitioner feels himself unworthy of any contact with Him[3]. The centurion, who, though a mere subordinate officer, can send men hither and thither at his bidding, doubts not that Jesus can in the same way command the unseen messengers of life and death, and that they will with like readiness obey Him. Our Lord declares that such faith has not been found even in Israel; and as St. Matthew relates, adds words which tell of the admission of Gentiles to that kingdom,

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[1] Perhaps one of those who had accepted the Jewish faith, but had not been circumcised. Compare the first Gentile convert, Cornelius (Acts x, xi).

[2] This seems to imply some complication of disorders. Such suffering was 'not an ordinary feature of paralysis' (Expos. *G. T.* 138).

[3] In St. Matthew's briefer narrative the centurion appears as himself conversing with our Lord. 'The recital of this history had probably assumed this contracted form (*qui facit per alium, facit per se*), before it was committed to writing' (S. C. i. 354, 355).

from which the unbelieving Jews shall be excluded[4]. The centurion's prayer is granted, and his servant is healed in the self-same hour[5].

Raising the widow's son to life. A still greater miracle is wrought on the next day, which St. Luke alone records. Jesus has come to Nain[6]—a village some twenty-five miles from Capernaum—accompanied by His disciples and by a crowd of people. As they are making their way up the path leading to the village, they are met by a troop of mourners, following a young man, the only son of a widow[7], to the burial-ground. Jesus advances and touches the open bier, and the bearers halt to see what will follow. The command to 'arise' is given, and the dead man at once sits up and begins to speak. Jesus delivers him to his mother, and a great fear comes upon all. They feel that God has once more 'visited His people,' sending 'a mighty prophet' among them[8]. The fame of the deed spreads from Galilee to Judaea, and the disciples of John, hearing the tidings of these wonderful works, carry them to their master in his prison. This news causes John to send two of them to question Jesus as to His Messiahship (see p. 37).

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[4] This prediction is given in a different connexion by St. Luke (ch. xiii. 28, 29).

The expression 'sit down with' refers to a belief common among the Jews, that, at the coming of Messiah, they would be gathered to a great feast, to which no Gentile would be admitted. The same belief, probably, suggested the form of some of our Lord's parables.

[5] For the differences between this and the miracle in John iv. 46–54, see p. 68.

[6] The village, which still bears the same name, was about ten miles west of Endor, and a day's journey from Capernaum. Dean Stanley says (*S. and P.* 357) that it could only have had one entrance, 'that which opens on the rough hill-side on its downward descent to the plain.' A burial-ground has been found about ten minutes' walk to the east of Nain.

[7] 'The bitterness of mourning for an only son had passed into a proverb' (Trench, *M.* 243: cp. Jer. vi. 26; Amos viii. 10; Zech. xii. 10).

[8] The locality itself might remind them of the two great prophets, who had performed similar miracles. 'The memory of Elijah and Elisha was upon every lip, and cries rose on all sides, that a great prophet had again arisen' (Geikie, 420).

St. Luke next records the story of the woman who is a sinner, and who washes our Lord's feet with her tears. This takes place at a feast to which Jesus is invited by a Pharisee named Simon. The story is given, with the short parable of which it is the occasion, in part ii. p. 99.

The ministering women. Another tour in Galilee is now commenced, in which, besides the twelve Apostles, Jesus is accompanied by certain women, who minister to Him of their substance [9]. Three of these are specially named: Mary Magdalene—so called, as is commonly supposed, from her native place Magdala [10], a town on the Sea of Galilee—on whom Jesus has lately wrought a great work of release from evil spirits [11]; Joanna, the wife of Chuza, Herod's steward; and Susanna, whose name only is given.

Stilling the tempest. It is, probably, on the evening of the day on which our Lord has first taught the multitude by parables (see part ii. pp. 68–76), that He and His disciples, in crossing the Sea of Galilee, are caught in one of those sudden squalls which at

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[9] 'It was the custom of Jewish women to contribute to the support of Rabbis whom they reverenced.' All these women, who ministered unto Jesus, 'appear to have occupied a position of comparative wealth. With all the chief motive was that of gratitude for their deliverance from evil spirits and infirmities' (Smith, *D. B.* ii. 256).

[10] 'Magdala' is found in Matt. xv. 39 (A. V.); but there is little doubt that the correct reading there is 'Magadan' (R. V.). In the parallel passage of St. Mark (ch. viii. 10) we find 'Dalmanutha.' 'Magdala' is the Greek form of 'Migdol,' meaning a watch-tower. A wretched hamlet called El Mejdel is now pointed out as Mary's birthplace.

[11] This is the first mention of Mary Magdalene, unless we accept the tradition that she is the same as the 'woman who was a sinner,' spoken of in the previous chapter (see part ii. p. 99). This identification suggested another explanation of her name, as 'Mary of the braided locks,' or 'harlot-like adornments.' But for this, and for other legends which identified her with Mary the sister of Lazarus, or with the daughter of the Syro-Phoenician woman, there is little authority. She comes before us again in the accounts of the Crucifixion (Matt. xxvii. 56, 61; Mark xv. 40, 47; John xix. 25, &c.), and of the Resurrection (Matt. xxviii. 1; Mark xvi. 1; John xx. 1-18).

Joanna also is mentioned as one of the women who went to anoint our Lord's body (Luke xxiv. 10). We know nothing else about Susanna.

times burst upon this lake[12]. Jesus Himself is asleep in the stern of the vessel, and the disciples in their terror awake Him. Rising up, He rebukes the wind, and bids the sea be still; and instantly there comes a calm. The disciples, who are upbraided with their want of faith, are amazed at this proof of their Master's power to control even the strongest forces of nature, and they are afraid.

The Gadarene demoniac. Another great miracle follows. On their landing in the country of the Gadarenes[13], Jesus is met by a naked and furious demoniac, who has taken refuge in the caverns there[14]. From St. Matthew's account, it appears that another such sufferer comes out at the same time from these hiding-places, and joins in the appeal that He, who is 'the Son of the most high God,' will not torment them before the time. The conversation which follows is with the first of these alone. He, being asked his name, describes himself as possessed by a 'legion,' or multitude of demons[15]. The prayer that the spirits, when cast out, may not be consigned to 'the deep' or 'abyss' (R. V.), but may instead be transferred to the herd of swine feeding on the heights above, is granted. These are at once seized with a frenzy, and in their terror rush wildly down the slope, and perish in the waters. The keepers of the swine

[12] This low-lying lake (see p. 76) is exposed to sudden winds, which sweep down from the snow-capped ranges of Lebanon and Hermon through the ravines into the tropical air, and suddenly lash the surface of the sea to fury (see Farrar, i. 329, note).

[13] The name is variously given as 'Gadarenes' (Matt. viii. 28, R. V.; Mark v. 1; Luke viii. 26, A. V.), 'Gergesenes' (Matt. viii. 28, A. V.), and 'Gerasenes' (Mark v. 1, R. V.; Luke viii. 26, R. V.). Gadara, which belonged to the Decapolis (see p. 101), was six or seven miles from the lake, but, as an important town, it may have given its name to the whole district. Gergesa and Gerasa may be variations of the old name of the town now called Ghersa or Khersa, near to which there is a steep descent to the lake. The place commonly known as Gerasa was some twenty miles away (see Hastings, *D. B.* ii. 160).

[14] Such rock caverns are still to be seen near Khersa.

[15] A 'legion' of hurtful spirits was a common expression among the Jews (see Edersh. i. 612).

hurry with their story to the town, and the people, alarmed at the presence among them of One with such power, entreat Jesus to depart out of their coasts[16]. The man lately possessed, having now assumed the dress and bearing of those who are of sound mind, asks that he may be allowed to remain with his Healer. But he is ordered to return, and tell others what great things have been done to him.

16. FURTHER MIRACLES AT CAPERNAUM. RETURN TO NAZARETH.

Mark v. 21–43; Matt. ix. 27–34, xiii. 53–58.

(Cp. Matt. ix. 18–26; Luke viii. 41–56; Mark vi. 1–6.)

Healing the woman with an issue of blood. Two more miracles are now recorded, one story being inserted in all three Gospels in the middle of the other. When Jesus and His followers have returned to Capernaum, a ruler of the Synagogue there, called Jairus, comes to Him, and, prostrating himself as a suppliant, begs Him to visit his house, where his little daughter, a girl of twelve years old, lies at the point of death. As Jesus and His disciples are on the way thither, followed by a crowd of those who are eager to see the result of this request, a woman, who has for twelve years vainly sought some remedy for 'an issue of blood[1],' forces her way through the press, till she can

[16] Some suppose that this request was due not to fear only, but to indignation at the destruction of their property. 'The mention of swine kept by the people of Decapolis suggests the presence of a Greek colony. The region had a Greek-speaking population mingled with natives' (Hastings, *D. B.* i. 583).

[1] 'It is natural that St. Luke the physician does not add, as St. Mark does, that she had suffered much at the hands of the physicians, and was worse rather than better for their treatment. The remedies which they tried in such cases were sometimes very severe, and sometimes loathsome and absurd' (Plummer, *I. C. C.* 235).

touch from behind 'the border' of Jesus' *tallith*, or square over-garment [2]. Her affliction was one which would cause her to be regarded as 'unclean,' and so cut her off from contact with other people; and for this reason she touches the garment secretly. Her act of faith is immediately rewarded, and she feels that she is healed. She has at once shrunk back into the crowd, but is not allowed to remain undiscovered. Jesus, perceiving that 'virtue [3],' or 'the power proceeding from Him' (R. V.), has gone forth, asks who it is that has touched Him [4]. To Peter and the other disciples the inquiry seems a hopeless one, when so many are pressing close around. But the woman comes forward trembling, and confesses what she has done. Instead of being rebuked, she is bidden to be of good comfort, as 'her faith has made her whole [5].'

Raising Jairus' daughter. This brief delay is hardly over, when a message is brought to Jairus from his home, telling him to trouble the Master no further, as his daughter is already dead.

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[2] The fringes of this were knotted at the four corners into tassels, one of which she could easily touch from behind, without its being felt.

The fringe or 'hem' of the garment had a peculiar sanctity, being designed to remind the wearer of all the commandments which he was bound to observe, as one consecrated to God's service (Num. xv. 37–40). Our Lord, in His denunciation of the Pharisees (see part ii. p. 57), upbraids them with making their fringes conspicuously broad, that these, with their large phylacteries, might testify to their special holiness (see Edersh. i. 624).

We read afterwards (Matt. xiv. 36; Mark vi. 56) of the crowds in the land of Gennesaret entreating that they might touch the border of Jesus' garment, and of as many as did so being healed.

[3] The same word (δύναμις) is found with a like meaning in Luke vi. 19.

[4] The words here do not imply that the miracle was wrought without the will or knowledge of our Lord. The question was probably designed to lead the woman, by pressing her to confess, to a truer faith. She was to learn that 'it was not from the garment, but from the Saviour that the power proceeded; that it was not the touch of *it*, but the faith in *Him*, that made whole' (Edersh. i. 628).

[5] This miracle has been made a figure of stanching the ever-flowing fountain of sin. 'To touch Christ's garment is to believe in His Incarnation' (Trench, *M.* 195).

Jesus, however, reassures him, and they go on to the house. On reaching it, they hear the hired mourners and the minstrels or 'flute-players' (Matt. ix. 23, R. V.) indulging in the usual expressions of feigned grief for the dead—mournful strains, and loud cries, with beating of their breasts. The words of Jesus, who tells them that the maid is not dead, but sleeping[6], are received by those present with scornful ridicule. When these mourners have been dismissed from the house, Jesus allows only the child's parents, with Peter, James, and John, to enter the chamber with Him. Then, taking the girl by the hand, He bids her 'arise[7].' Her spirit at once returns, and she gets up from her couch, and walks before them. The simple order follows, that food shall be given her. Strict secrecy is enjoined on the astonished parents; but it is impossible to conceal so great a miracle, and 'the fame of it goes abroad into all that land[8].'

Two more miracles. St. Matthew tells of two other miracles as following immediately after these, both narratives being peculiar to him. The first is the healing of two blind men[9], who have followed Jesus, appealing to Him as the 'Son

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[6] So our Lord says later, 'Our friend Lazarus sleepeth'; and, when His disciples misunderstand His words, He adds plainly, 'Lazarus is dead' (John xi. 11, 14). The word there for 'sleepeth' (*κεκοίμηται*; cp. our 'cemetery') differs from that used here (*καθεύδει*). 'To speak of death as a sleep is an image common to all languages and nations' (Trench, *M.* 155).

[7] St. Mark, writing under the dictation of St. Peter (see p. 17), who was present, gives us the exact words used to the maiden. These words are Aramaic, the language then commonly used by the Jews, which our Lord probably adopted in His ordinary intercourse with His countrymen.

[8] This is the only case of restoring the dead to life recorded by all the Synoptists. St. Luke alone gives the account of the miracle at Nain (see p. 86). St. John's is the only record of the crowning miracle of the raising of Lazarus (see p. 136).

[9] This is the first of the miracles of healing the blind. Blindness, especially in the form of ophthalmia, is very common in the East, this being due to various causes, such as the clouds of dust and sand, the custom of sleeping in the open air, and the rapid changes of temperature (see Trench, *M.*, 197, note). The story recorded by St. John (ch. ix) is the only case in the Gospels of a man being cured who was blind from his birth.

of David[10].' In their importunity, they have even made their way into the house after Him. Their faith is rewarded with the boon they desire, the Master's touch restoring their sight. These again are bidden to tell no man; but the order is once more disregarded, and the fame of the cure spreads far and wide.

Then there is brought to Jesus a dumb demoniac; one, that is, in whom the loss of speech does not seem to be due to any physical defect, but to some spiritual agency. The cure is wrought, and the multitudes are filled with wonder. But the Pharisees assign the miracle to the co-operation of 'the prince of the devils.'

Return to Nazareth. It is apparently about this time that the visit to Nazareth takes place which St. Matthew records just after his first group of parables (see part ii. pp. 68–71). The question as to whether this can be the same visit as that recorded by St. Luke, the latter having purposely placed his narrative out of order of time, has been already referred to (see p. 72). We find in both narratives the same feeling of amazement at the wisdom displayed; and here too we find a reluctance, in spite of this admiration, to recognize the authority of Jesus; for, as we are told, 'they were offended at Him.' There is also the same quoting of the proverb about a prophet being dishonoured in his own country. But the cause of offence in St. Matthew's story is found, not in the actual words which are spoken, but in the humble origin of the speaker. These Nazarenes cannot bear that one, who is to them merely 'the carpenter's son[11],' and whose mother and brethren[12] and sisters are well known to

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[10] 'It is remarkable that in all the three narratives of giving sight to the blind in this Gospel (cp. ch. xii. 23; xx. 31), the title "Son of David" appears' (Alford, i. 68).

[11] St. Mark has (ch. vi. 3), 'Is not this the carpenter?' The omission of any mention here of Joseph himself confirms the view that he had died before this time.

[12] There has been much controversy as to the meaning of 'the brethren of the Lord.' The three different views which have been maintained are:—

them[13], should thus presume to instruct them. And this last visit results in Jesus leaving this home of His boyhood, after having performed only a few works of mercy there, and marvelling at their unbelief.

17. MISSION OF THE TWELVE. FEEDING THE FIVE THOUSAND. WALKING ON THE SEA.

Matt. ix. 35–38, x. 5–15, xiv. 13–36.

(Cp. Mark vi. 7–13, 30–56; Luke ix. 1–6, 10–17; John vi. 1–25.)

Mission of the Twelve. The occasion of first sending forth the twelve Apostles is that of the gathering of great multitudes round Jesus, whose bewildered and helpless state is

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i. That they were the sons of Joseph by a former wife.

ii. That they were sons of Joseph and Mary.

iii. That they were our Lord's cousins, being the sons of the Virgin Mary's sister, Mary the wife of Alphaeus.

The first two were rival views in the early Church. The last, which was first proposed by St. Jerome in the fourth century, is the view supported by those who maintain the perpetual virginity of our Lord's Mother. In support of the second, which is the natural interpretation of the Evangelist's words, it may be noticed that St. Luke (ch. ii. 7) speaks of Jesus as being Mary's 'first-born son.'

For a full discussion of this question see Lightfoot, *Galatians*, 247–282; Hastings, *D. B.* i. 320–325; Smith, *D. B.* i. pt. i. 461, 462; ii. 1518, 1519, 1807, 1836; iii. 1320.

[13] The James mentioned here was the first president of the Church at Jerusalem, and probably the author of the Epistle of James. The writer of the Epistle of Jude describes himself as 'the brother of James.' Of Simon and Joses nothing further is known.

Some have sought to identify James, Judas, and Simon with the members of the twelve Apostles who bore the same names. But St. John tells us (ch. vii. 5) that, during our Lord's ministry, His brethren did not believe on Him. After the Resurrection we find them assembled for worship with the Apostles (Acts i. 14).

compared to that of sheep without a shepherd[1]. By this mission our Lord Himself gives an answer to the prayer which He has bidden His disciples to offer, that labourers may be provided to reap the plenteous harvest now ready (cp. Luke x. 2; John iv. 35, 36).

The Apostles[2] are sent out, two and two, as St. Mark tells us, to preach and to heal. Their teaching, like their Master's, is to be confirmed by miracles. Detailed instructions are given them as to their work[3]. The first mission-field is to be restricted; for their ministry is to be for Jews alone[4]. Their equipment is to be of the simplest kind; they are to take no wallet for food, to 'get' (R. V.) no money in their purses[5], and no change of clothing. They are to be shod with sandals only, and not with shoes, and are to provide no special staff for their journey (cp. Mark vi. 8). For the 'meat' they will require they must rely on the simple Eastern hospitality, which provides food and shelter for all strangers. But they are to select such hosts only as may seem worthy. If they are welcomed, they are to leave a blessing

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[1] The condition of the people, neglected by their spiritual guides, 'suggested two pictures to our Lord's mind; a neglected flock of sheep, and a harvest going to waste for lack of reapers' (Expos. *G. T.* i. 156).

The best reading here (ἐσκυλμένοι) means 'were distressed' (R. V.)—literally 'torn' or 'flayed' (cp. Luke vii. 6, viii. 49). That for scattered (ἐρριμμένοι) means rather 'prostrate with weariness.'

[2] For the list and account of the Twelve, see pp. 83, 188–192.

[3] St. Luke (ch. x. 1–12) records similar instructions as having been given to the Seventy, when they were sent out (see part ii. p. 29). It is not improbable that St. Matthew has here combined the instructions given on both these and on other occasions (see Ellicott, *Life*, 195).

[4] 'The *lost sheep* of the house of Israel' takes up the idea of ch. ix. 36. This charge differs from that given to the Seventy, who were to visit every place whither their Lord intended to come; and differs still more from the later commission to preach the Gospel to 'all the world' (Matt. xxviii. 19; Mark xvi. 15).

[5] This has been explained by some of taking no pay for their services (see Expos. *G. T.* i. 160). But the words which follow about 'the workman' seem inconsistent with the idea of gratuitous labour; and both St. Mark and St. Luke introduce these instructions with the order to 'take nothing for their journey.'

on the house; while against those who refuse to receive them they are to shake off the dust from their feet[6]—this act symbolizing their relief from further responsibility as to a place which will henceforth be under 'the ban of the Lord.'

Feeding the five thousand. The feeding of the five thousand is the only event previous to our Lord's last visit to Jerusalem which is recorded in all four Gospels. St. Matthew places it somewhat later in his narrative than the other Evangelists. St. John tells us it was shortly before a Passover. St. Mark and St. Luke connect it with the return of the Twelve from their mission. When these, we are told, have made their report, their Master bids them 'come into a desert place, and rest awhile' from their exhausting labours, which have scarcely left them time to take food. They therefore retire to some lonely spot near to Bethsaida (Luke ix. 10)[7], but the multitudes follow them thither. Jesus is again moved with compassion for these eager crowds, and heals the sick whom they have brought.

From St. John's notice of the impending Passover, we may infer that this great gathering is largely due to companies of pilgrims, who are on their way to keep the feast at Jerusalem, and have turned aside to see and hear the new prophet. Many of these, as we learn from St. Mark, have reached the opposite shore by land, before the vessel, in which our Lord and His disciples crossed the lake, has arrived. As night draws on, the disciples are dismayed at the vast numbers that have congregated. And when, in order 'to prove' them, Jesus asks Philip where provisions can be got for such a multitude, they urge that the people should be sent away to find food and lodging for themselves. Philip has said that even two hundred pennyworth of

[6] This was 'a symbolic act, practised by Pharisees in passing from heathen to Jewish soil' (Expos. *G. T.* 161). So Paul and Barnabas shook off the dust from their feet against the unbelieving Jews at Antioch in Pisidia (Acts xiii. 51).

For the discourse which follows, telling of the trials and dangers which these Apostles should meet with later, while establishing the Church of the future, see part ii. pp. 24–27.

[7] On the position of this place, see p. 59.

bread[8] would not be sufficient; and Andrew reports that their whole supply consists of five barley loaves and two small fishes[9]. At Jesus' bidding the people are seated in groups on the turf[10]. He takes the loaves and fishes, and blesses them, and then the disciples distribute them among the crowd. All eat and are satisfied. And when the Master's order to gather up the fragments has been obeyed, twelve baskets are filled with these[11]. St. John adds that the multitudes acknowledge Jesus to be the expected prophet (see p. 31), and, in their amazement and gratitude, even desire to make Him a King[12]. But He, having

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[8] The value of 200 denarii would be about £7 or £8, a larger sum probably than the Apostles' common purse would provide; and, even if the money were forthcoming, there was no place where the provisions could be purchased, which might be reached before nightfall.

[9] The word used by St. John for 'fishes' (*ὀψάριον*) means a sort of dried fish, commonly eaten as a relish with bread, like our sardines or the Russian 'caviare.'

[10] St. Mark adds here one of those graphic touches, which, derived from St. Peter's recollections of the scenes, abound in his Gospel. He describes the people as seated like companies at banquets (*συμπόσια*), or 'in ranks' (*πρασιαί*). The latter description is very picturesque, the word meaning literally 'garden-plots.' 'As they sat in those orderly groups upon the grass, the gay red and blue and yellow colours of the clothing, which the poorest Orientals wear, called up in the imagination of St. Peter a multitude of flower-beds in some well-cultivated garden' (Farrar, i. 402).

[11] There is a remarkable coincidence in the words for 'baskets' in the two miracles of feeding. That used here in all four Gospels (*κόφινοι*) denotes the ordinary provision baskets; while in the account of the feeding of the 4,000 (see p. 102), which is given only by St. Matthew and St. Mark, a different word (*σπυρίδες*) is employed. The latter were, apparently, much larger. It was in one of these that St. Paul was let down by the disciples over the wall of Damascus (Acts ix. 25).

We find the same distinction made when our Lord Himself afterwards, as St. Matthew records (ch. xvi. 9, 10), referred to these two miracles (see Blunt, *Scriptural Coincidences*, part iv. § 12).

[12] No other miracle, except the raising of Lazarus, seems to have aroused such enthusiasm among the people. And it is made specially important by the discourse which followed, and which St. John alone has recorded.

St. John's account of this miracle is chosen as the Gospel for two Sundays in the year—the fourth Sunday in Lent, and the last Sunday after Trinity.

ordered His disciples to recross the lake, dismisses the crowd, and retires into a mountain for solitary prayer.

The walking on the sea[13]. On the return voyage the disciples are caught by a storm. They have struggled on through the night, 'distressed in rowing' (R. V.), for the wind is against them; when, in the early morning, they see a form, which they suppose to be 'an apparition' (R. V.), walking towards them across the stormy waves. They cry out in terror, but are answered by a voice, which they recognize as their Master's, bidding them 'be of good cheer.' They receive Him into the boat, and the wind at once ceases, and the boat quickly reaches the shore for which they are making. The voyagers are 'sore amazed' at these wonders, for 'their heart is hardened,' so that they do not remember the previous miracle of the loaves (Mark vi. 52). But at last they recognize the divine power which has wrought these wonders, and worship Jesus as the Son of God.

St. Luke omits all mention of this miracle, which the other three Evangelists agree in placing immediately after the miracle of feeding. St. Matthew alone adds to it the story of St. Peter[14]; who, having asked that he may come to Jesus across the waves, is bidden to do so; but presently, losing heart and beginning to sink, cries out to His Master to save him. He is at once rescued, but is upbraided for his want of faith.

St. Matthew and St. Mark relate that, when the voyagers have come to the land of Gennesaret, on the west side of the lake, they are met by an eager crowd, who bring all the sick in that district, and beg that they may touch but the border of Jesus' garment; and this strong faith is rewarded by the healing of all. St. John tells us that those of the multitude who have

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[13] This, and the miracle of feeding which precedes it, are the only two recorded by St. John in common with the Synoptists.

[14] St. Mark's connexion with St. Peter may explain his omission of this story. We cannot give any reason for its omission by St. John, or for this miracle being altogether passed over by St. Luke.

still lingered at the scene of the miracle, in the hope that Jesus, not having set sail with His disciples, may rejoin them, cross the lake next day, and come to Capernaum. Their amazed question, when they find Jesus already there, is answered by the rebuke which introduces the great discourse on 'the bread of life' (see part ii. p. 134).

V. LATER GALILAEAN AND NORTHERN MINISTRY

18. VISIT TO PHOENICIA. FURTHER MIRACLES.

Mark vii. 24—viii. 26.

(Cp. MATT. xv. 21—xvi. 12.)

Reasons for withdrawal from Galilee[1]. The two narratives which follow, though commonly included in the later Galilaean ministry, really relate to events outside Galilee proper. Various reasons seem to have led to this excursion beyond the ordinary range of our Lord's teaching and miracles. The discourse on spiritual feeding in the Synagogue at Capernaum, which immediately followed the last miracle, has estranged many of His followers. The Pharisees, too, have taken fresh offence (Matt. xv. 12), and Herod Antipas has been alarmed by the tidings which have reached him, and which he regards as a proof that the murdered Baptist has risen again (Luke ix. 9). All these dangers make Eastern Galilee as unsafe now as Judaea had been before, and our Lord withdraws to the borders of Tyre and Sidon[2].

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[1] See Ellicott, *Life*, 216, 217.

[2] There is a difference of opinion as to whether our Lord actually entered Phoenicia, or whether this woman came to Him while He was on its borders, though still within the land of Israel. It seems that He made a considerable circuit outside Palestine proper, reaching to the north of Phoenicia, and crossing thence to the semi-pagan district of Decapolis.

Healing of the daughter of the Syro-Phoenician woman. But privacy has become impossible anywhere. A woman of the district, who hears of Jesus being there, comes to Him, and prays Him to heal her demoniac daughter. St. Matthew calls her 'a woman of Canaan,' a name applied to all dwellers in the lowlands or on the sea-coast of Palestine, and more widely to all heathen inhabitants. St. Mark describes her as 'a Greek'—that is, a Gentile—a Syro-Phoenician[3]. She appeals to Jesus by the Jewish title, 'Thou Son of David[4],' showing thereby some knowledge of His claims. But, for the first time in the ministry, earnest entreaties are unheeded; and the woman becomes so importunate, that the disciples urge Jesus to send her away. He tells her that He is 'not sent, but unto the lost sheep of the house of Israel,' and, when at last she draws near and falls down and 'worships Him,' still the only reply vouchsafed seems to point to rejection. But she, accepting the contemptuous description which is thus given of herself and her fellow heathen, pleads for at least such fragments of food as fall to the dogs[5].

Some have urged that the avowed purpose of our Lord's personal ministry precludes any visit to heathen territory. But, as has been said, 'these are not missionary journeys, but are undertaken to enable Jesus to be alone with His disciples' (Gould, *I. C. C.* 164).

It is remarkable that this miracle is not recorded by St. Luke, the Evangelist of the Gentiles.

[3] The latter name was probably used to distinguish these dwellers in Phoenicia proper from the Syro-Phoenicians, those in and around the Phoenician colony of Carthage.

[4] This half-knowledge, and the desire which the woman's words showed to draw forth our Lord's miracles, as mere signs of authority and power, may explain the apparently harsh answer which follows. The mode of address itself implies something of the same erroneous idea which Jesus had encountered and resisted, when the people attempted to make Him a king.

[5] For the same contemptuous use of 'dog' in Scripture, see *O. T. Hist.* part ii. 125.

The 'crumbs' may be not only what falls by chance, but also the fragments of bread on which the guests wiped their hands, and then flung them to the dogs (Farrar, i. 476, note).

Compare for these words the Prayer of Humble Access in the Communion Service.

Her persistent faith is at last rewarded, and she returns home to find her daughter healed.

Healing the deaf man in Decapolis. St. Matthew records how, after this, Jesus, having returned to the neighbourhood of the Sea of Galilee, goes up into 'the mountain' (R. V.), or high ground there, and works many miracles of various kinds on the multitudes who gather round Him. St. Mark speaks of the scene as being on the borders of Decapolis[6], which was on the east side of the lake; and he gives an account of one of these miracles, the healing of a man who is deaf, and who cannot speak plainly. The way in which this miracle is wrought is peculiar; and an explanation of it has been found in the fact that the population of this region was mainly heathen, which seems to be implied in St. Matthew's statement that 'they glorified the God of *Israel*.' To such men a cure by the simple touch would have given the impression of magic, and so other means are employed; but they are such as show that the healing power is in our Lord Himself. Or the manner of cure may be explained by our Lord's desire to convey His purpose to the man, who is cut off from other means of communication, and so 'to awaken the faith necessary for a cure[7]'; or by the desire of secrecy,

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[6] The name 'Decapolis,' or 'ten cities,' was given to a district east of Jordan, where the Greek cities had formed a confederacy for protection against their Jewish and Arab neighbours. It has been described as an anti-Semitic league (see Smith, *H. G.* 596).

'Such confederation was nowhere more necessary than in Syria, where . . . the Greek cities must needs have combined against the common danger of overthrow and absorption by their Semitic neighbours' (*Encycl. Bibl.* i. 1051, 1052).

The capital of the league was Scythopolis, or Bethshean, the only one of these cities which was west of the Jordan. The original number of ten was afterwards increased, when we find as many as eighteen cities. Damascus itself was a member of this defensive league. Gadara, Gerasa, Pella, Philadelphia were also among its cities. It was not only a military, but 'largely a commercial union, and pushed the Greek methods of trade across west Palestine,' so that many commercial terms passed from Greek into Hebrew (see *Encycl. Bibl.* i. 1052).

[7] See Gould, *I. C. C.* 138, 151.

because 'Jesus did not wish to be drawn now into a new ministry of healing on a large scale[8].' The 'sigh' at the sight of suffering caused by sin[9] is also to be noticed, and the effect produced by the miracle upon these Gentiles.

Feeding the four thousand. This miracle is followed, probably after an interval of some time[10], by that of feeding the four thousand. Unlike the first miracle of feeding, given in all four Gospels (see p. 95), this story is recorded only by St. Matthew and St. Mark. In spite of the desire for retirement which has led to this journey, great multitudes have again gathered round Jesus, and these, like the former crowd, are faint and weary. The disciples can hardly have forgotten the previous miracle, but do not ask for a repetition of it[11]. Once more, however, 'a table is provided in the wilderness' (Ps. lxxviii. 19). The seven loaves and few fishes are multiplied to meet the pressing want, and seven large baskets full of fragments remain (see p. 96). But no such misguided enthusiasm is recorded as that shown in the former case, when they wished to make Jesus a king.

A sign demanded. When Jesus has crossed by sea with His disciples to Dalmanutha[12], the Pharisees, combining with their rivals the Sadducees (Matt. xvi. 1), again demand a special sign of His authority[13]. They are once more told that none is

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[8] Expos. *G. T.* i. 392.

[9] So we are told in ch. viii. 12 that our Lord sighed deeply at the hardness and malice of the Pharisees. In John xi. 33 we read that by the grave of Lazarus He 'groaned in the spirit.'

[10] The expression 'in those days' seems to imply such a stay in this district, and this is probable for other reasons. 'It was out of the dominion of Herod Antipas, and being sparsely peopled in most parts, it gave ample opportunities for retirement, and for private instruction' (S. C. i. 248).

[11] Archbp. Trench (*M.* 364) speaks of this as an instance of the way in which former deliverances are forgotten—how the mighty interpositions of God's hand in former passages of men's lives fall out of their memories.

[12] St. Matthew (ch. xv. 39) gives here 'Magdala,' or 'Magadan' (R. V.). There is no other mention of 'Dalmanutha,' and its site is unknown. On Magdala, see p. 87.

[13] The demand seems to have been for some special vindication of His

to be given them (see p. 64). St. Matthew adds that they are rebuked as hypocrites, who can understand the signs of the weather, but cannot discern the signs of the times; and are told that the only sign to be granted to such an 'adulterous generation [14]' is the sign of Jonas the prophet. After this fresh proof of hostility, Jesus takes ship again for Bethsaida [15]. The dullness of the disciples, who, having forgotten to take bread, misunderstand the warning about leaven, which is here used for doctrine [16], is rebuked; and they are reminded of the two great miracles of feeding.

Healing the blind man at Bethsaida. When they have reached Bethsaida, another miracle is wrought, which is recorded only by St. Mark. It is remarkable, like the recent healing of the dumb man, both for the means employed and for 'the progressive character of the cure.' After the first touch sight is partially restored; for the man can see forms moving, but he cannot distinguish height or shape. After the second touch he sees clearly. Secrecy is once more enjoined, but whether it is observed or not we do not learn.

Messiahship, like to, but greater than the greatest miracles wrought by former leaders and prophets. Such a demand was made on three other occasions—at the first cleansing of the Temple (John ii. 18), after the first miracle of feeding (John vi. 30), and after the charge of Satanic agency (Matt. xii. 38–41).

[14] Such expressions as this are frequently used by the prophets in the sense of idolatrous, and applied to those who have broken the bond which united them to the true God.

[15] On Bethsaida, see p. 59.

[16] On this figurative use of leaven, see part ii. p. 74. 'The leaven of the Pharisees is their general spirit, including hypocrisy, ostentation, pride, formalism, pettiness, and the like' (Gould, *I. C. C.* 146).

19. AT CAESAREA PHILIPPI. PETER'S CONFESSION. THE TRANSFIGURATION.

Matt. xvi. 13–xvii. 13.

(Cp. Mark viii. 27—ix. 13; Luke ix. 18–36.)

Caesarea Philippi[1]. Jesus, leaving Bethsaida, now moves with His disciples to the 'parts' (R. V.) or 'villages' (Mark viii. 27, R. V.) of Caesarea Philippi, which is the northernmost point reached in all His journeyings. Others are following Him (Mark viii. 34), but apparently at some distance; for He and His disciples, as St. Luke tells us (ch. ix. 18), are now left alone. There, on the geographical frontier of Judaism and heathendom, which may well suggest the great division between Jew and Gentile—'the mid-wall of partition' henceforth to be broken down—Jesus puts to His disciples the momentous question, for which all that He has said and done hitherto has been preparing them: 'Whom do men say that I the Son of man am?'[2] Objects too are at hand that may well represent the blind 'seeking after God' (Acts xvii. 27), which is now to be at an end. The cave in the neighbouring hill was sacred to Pan, the god of nature; and on that hill stood a temple dedicated to the Roman

[1] Caesarea Philippi was some twenty-five miles north of the Sea of Galilee, by the source of the eastern branch of the Jordan, and near the site of the ancient Laish or Dan. It was built by Herod Philip, and called by him Caesarea in honour of the Emperor, his own name being added to distinguish it from the Caesarea on the sea-coast, which was the seat of the Roman government (Acts x. 1; xxiii. 23, &c.). The Greek settlers had called it 'Paneas' after the god Pan, who was worshipped there; and this name survives in the modern form 'Banias.'

[2] 'To this spot,' says Canon Liddon (*Bamptons*, 2), 'there belonged a higher interest than any which the beauty of merely inanimate or irrational nature can furnish; it bore visible traces of the hopes, the errors, and the struggles of the human soul.'

So it has been said that, when our Lord and His disciples reached this spot, 'the two religions, which were shortly to contest the world, were confronted, the worship of the Emperor and the worship of Christ' (Smith, *H. G.* 478).

Emperor. There, with the land of the Jews, who have now rejected Him, behind Him; and with the territory of the Gentiles, who are to be brought into the new covenant, around and before Him, our Lord first distinctly proclaims the central truth of the new revelation [3].

Peter's Confession. Blessing pronounced on him. St. Peter's reply to the first question put to the disciples states the popular misconceptions as to the Prophet of Nazareth (cp. John i. 19–21). But, when the second inquiry is made—'But whom say YE that I am?'—the faith of the disciples themselves in the Christ, the Son of the living God, 'is boldly proclaimed by Simon the son of Jonas, who now for the first time appears as the spokesman of all the Twelve. For this profession of faith he is pronounced to be 'blessed,' since this truth is not of man, but of God [4]. The name 'Cephas,' which has before been given him (John i. 42), is renewed. He is now addressed by the Greek equivalent as 'Peter,' and it is predicted that against the Church, built upon the rock, 'the gates of Hades' or power of death shall not prevail [5]. 'The keys of the kingdom of

[3] 'Not in Judaea, not even in Galilee, but far away from the Temple, the Synagogue, the priests, Pharisees and Scribes, was the first confession of the Church made, and on this confession its first foundations laid' (Edersh. ii. 75).

[4] The expression 'flesh and blood' is used for man in his ignorance, his weakness, or his unspiritual nature (cp. Eph. vi. 12; 1 Cor. xv. 50).

[5] The explanations of this much-controverted passage may be reduced to the following heads:—

i. That the Church is to be built on Peter, as pre-eminent among the Apostles. On this interpretation rest the claims of the Pope, as the successor of St. Peter, to be the Head of the Church.

ii. That the Church is to be built on the Apostles, of whom Peter is the representative or spokesman.

iii. That the Church is to be built on the rock-like faith, which Peter has just professed.

iv. That the rock refers to our Lord Himself (*πέτρα*), as distinguished from the stone (*Πέτρος*).

The Church is described elsewhere as built on Christ Himself (1 Cor. iii. 11), or on the Apostles and prophets, with Christ as the chief corner-stone (Eph. ii. 20).

heaven[6]' are given to Peter. The disciples are all warned that this revelation of their Master's true nature is not yet to be made known to the many, who have such erroneous ideas as to His claims and character.

Rebuke of Peter. The way of the cross. The high commendation of Peter is soon followed by very different words. Jesus goes on to predict the sufferings which must precede His own entrance into glory; telling of His rejection by the elders of His people, of His being put to death, and of His rising again. Such a prospect is abhorrent to all the ideas and hopes of His followers, and Peter even presumes to rebuke His Master for these words, saying, 'God have mercy on Thee' (R. V. mg.), or 'God forbid.' But he is quickly checked by the sternest of all possible rebukes—the same as that addressed to the Tempter in the wilderness—whose part he is acting, now that he seeks to put a stumbling-block in his Master's way, so showing that his present mind is out of accord with the purposes of God—'Get thee behind me, Satan.' And then the law of self-sacrifice—the way of the cross—is proclaimed[7] as a law binding upon the disciples, as upon their Master. And the worthlessness of the whole world in comparison with the real 'life' (R. V.) is declared—a truth which will be fully revealed when the Son of man shall come in His glory for final judgement. A promise is added that some of those standing there shall live to see 'the Son of man coming in His kingdom[8].'

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[6] 'The keys of the kingdom of heaven' stand for the power of admitting to or excluding from the Church. For this figure cp. Rev. i. 18; iii. 7.

The expressions to 'bind' and to 'loose' were commonly used by the Rabbis for to forbid and to allow. The promise here made to Peter was afterwards made to all the Apostles (Matt. xviii. 18).

[7] 'The criminal used to carry his own cross to the place of execution, and so to "take up the cross" means to go to the place of death' (Gould, *I. C. C.* 156). This meaning would be quite clear to the disciples, as many of those who had taken part in recent insurrections had been crucified (see Joseph. *Ant.* xvii. 10, § 10).

[8] These words have been thus variously explained by commentators:—

i. Of the vision of glory at the Transfiguration.

ii. Of the founding of the Church, or 'kingdom of heaven,' on earth.

The Transfiguration. Six days after this—or as St. Luke, reckoning inclusively, says, 'about eight days'—Jesus takes the three specially favoured disciples, Peter, James, and John, apart with Him into a mountain—probably part of the range of Mount Hermon—to pray[9]. There He is transformed, and the three disciples, heavy with sleep, suddenly awake to find the mount illumined with the brightness of their glorified Lord, beside whom are two other forms, whom they recognize as Moses and Elijah. They are talking, as St. Luke tells us, of the 'exodus'—the departure or 'decease,' which Jesus shall accomplish at Jerusalem. Peter, feeling that it is good for them to be there, and wishing to perpetuate this vision of glory, proposes to make a tabernacle or booth for each of the three; but the vision fades away, and a voice from the overshadowing cloud again proclaims Jesus the beloved Son (cp. Matt. iii. 17), in whom law and prophets are fulfilled, and who alone is henceforth to be heard[10].

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iii. Of the impending judgement in the destruction of Jerusalem.

The short time which intervened between this and the Transfiguration seems to make the first improbable. Such passages as Matt. xxiv. 34, John xxi. 22, may be adduced in support of the third.

Others have explained the words of the Resurrection and Ascension; of the Descent of the Spirit; of the external or internal development of Christianity; and of the second Advent (see Plummer, *I. C. C.* 249).

The words 'There are some, &c.,' which imply that an exceptional privilege is spoken of, exclude several of these interpretations.

Again, it is said that 'the general meaning may be inferred from the purpose, which is to furnish an additional incentive to fidelity. It is, "Be of good courage, there will be ample compensation for trial soon—for some of you even before you die"' (Expos. *G. T.* i. 228).

[9] The traditional mount of Transfiguration was Mount Tabor in Galilee, and churches and monasteries were afterwards built there to commemorate this vision of glory. But it seems that our Lord did not leave the neighbourhood of Caesarea Philippi, which was close to Mount Hermon (Mark ix. 30), till after this vision. The summit of Tabor, moreover, where there were a town and fortress, was no place for such seclusion.

[10] St. Peter long after recalled this vision, and the voice from heaven (2 Pet. i. 17, 18). Some suppose that St. John also may have referred to it in the words, 'We beheld His glory' (ch. i. 14).

Perplexity of the three disciples. The three spectators, who at first are prostrate with fear, are charged to tell the vision to none, till their Lord shall have risen from the dead. They are perplexed as to this 'rising from the dead,' and the appearance of Elijah, whose coming the Scribes said was to herald that of the Christ [11], prompts the inquiry, why silence is enjoined as to such a clear proof of their Master's Messiahship. Being told that Elijah has already come, and has not been recognized, but has been treated as the Son of man Himself shall presently be treated, they understand that this must refer to John the Baptist.

20. THE DEMONIAC BOY. LATEST EVENTS IN GALILEE.

Mark ix. 14–40; Matt. xvii. 24–27.

(Cp. MATT. xvii. 14–23, xviii. 1–6; LUKE ix. 37–50.)

Healing the demoniac boy. The Transfiguration seems to have taken place at night. It is, as St. Luke alone tells us (ch. ix. 37), on the following day that Jesus and His three disciples come down from the peaceful mount, to find a far different scene on the plain below [1]. A crowd has gathered there, and mingling with these, as St. Mark records, are hostile Scribes, who have tracked Jesus and His followers hither. Something of the late glory seems to have lingered about our Lord's person, so that the people are amazed, and at once hurry to meet Him. On His asking the Scribes what is the cause of

[11] Moses and Elijah appeared as the representatives of the law and the prophets, the two previous stages of divine revelation. For the expectation of Elijah's return, see p. 31.

[1] 'The imagination of all readers of the Gospel has been struck by the contrast—a contrast seized and immortalized in the great picture of Raphael—between the peace, the glory, the heavenly communion on the mountain height, and the confusion, the rage, the unbelief, the agony, which mark the first scene that met the eyes of Jesus and His Apostles on their descent to the low levels of human life' (Farrar, ii. 32).

the wrangling which is going on, they give Him no answer, but a man coming out of the crowd explains that he has entreated the disciples to heal his son, who, possessed by a devil, is subject to fits of raging epilepsy. This they have vainly tried to do. Jesus, having uttered words of indignation against the faithless generation, who are well represented by carping Scribes and curious crowds—words which perhaps imply a rebuke for these weak disciples as well—orders the boy to be led to Him. On being brought forward, he is immediately seized with one of the terrible convulsions from which he has been suffering. The father, having described the nature of these frequent paroxysms, begs Jesus, if He can do more than His followers, to give that relief which they have failed to afford. Jesus, taking up his words, 'If Thou canst!' (R.V.), tells him that faith is the condition of His Almighty power being exercised; and the father replies in the memorable words, 'Lord, I believe; help Thou mine unbelief![2]' In this case vicarious faith is accepted, the father speaking for his incapable son[3]. The evil spirit is bidden to come out, and a terrible convulsion follows. As the boy lies on the ground, apparently dead, Jesus raises him up, and gives him to his father calm and cured.

The disciples, asking the cause of their failure, are told that power over such evil spirits can only be gained by those who to earnest prayer unite that perfect self-control of which fasting is a symbol[4].

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[2] St. Mark alone, in his fuller narrative, has recorded this part of the conversation with the boy's father.

'Our Lord has helped the birth of faith in that travailing soul . . .; only he who believes guesses aught of the unbelief of his heart' (Trench, *M.* 376). This seems to be the natural meaning of the prayer. It has, however, been said by some that the words do not mean, 'turn my unbelief into faith,' but 'help me in spite of my unbelief' (see Gould, *I. C. C.* 169).

[3] Compare the case of the Syro-Phoenician woman (Matt. xv. 21–28; Mark vii. 24–30).

[4] It is, however, doubtful whether the words 'and fasting' (*καὶ νηστείᾳ*) were part of the original text.

St. Matthew (ch. xvii. 20) gives the full answer, in which it is said that

Return to Capernaum. Lesson of humility. Jesus and the disciples now commence their return journey from these northern regions. Their route is kept secret from the multitude, for the Lord desires to spend this time too in preparing the minds of His followers for the closing events which are now drawing near. His renewed predictions of suffering are once more misunderstood, but the conviction that some crisis is at hand gives rise to a dispute as to who shall be the greatest in the coming kingdom[5]. On their arrival at Capernaum, a forcible rebuke is administered for this display of selfish ambition. The truth that 'before honour comes humility' is illustrated by the case of a little child[6], whom Jesus places before them, and then takes into His arms, telling them that they must humble themselves and become like this child[7], before they can even enter into that kingdom of heaven, about precedence in which they have been disputing. He adds that, whoso shall receive such a child 'in His name,' shall thereby receive also Himself, and the Father that has sent Him[8].

'faith as a grain of mustard seed' can 'remove mountains.' Both these expressions were familiar from the teaching of the Rabbis, by whom the first was used as a figure of the smallest object or amount, and the latter of overcoming the greatest difficulties and doing things apparently impossible. The last figure is used again by our Lord after the withering of the fig-tree (Matt. xxi. 21), and by St. Paul (1 Cor. xiii. 2).

[5] The selection of three to be the witnesses of the Transfiguration had perhaps given occasion for this jealousy. Or the question may have been prompted by curiosity, as to which of these favoured three should eventually take the lead. We find another instance of the same mistaken longing for earthly power in the request of the two sons of Zebedee and their mother (Matt. xx. 20, 21; Mark x. 35–37).

[6] There is a tradition, of which, however, we have no trace till the ninth century, that this child was Ignatius. St. Chrysostom tells us that Ignatius had never seen our Lord, and the tradition probably arose from a misunderstanding of the name given him (Θεοφόρος), which means not 'borne by God' (for this would be Θεόφορος), but 'bearing God' in himself (see Plummer, *I. C. C.* 258).

[7] There is a wide difference between being *childlike* and *childish*. The disciples of Christ are to be 'children in malice, but men in understanding' (1 Cor. xiv. 20).

[8] It was perhaps the ill-feeling caused by this wrangle which prompted

Lesson of toleration. This lesson of humility is followed by another on toleration. The words 'in My name,' used just before, seem to have suggested to St. John that this is a fitting opportunity to report to our Lord an objection which he and his fellow disciples have made to the action of one who did not belong to their number, in having presumed to cast out devils in Jesus' name. This presumption had excited the jealousy of the Apostles, on whom such power had been specially conferred (Matt. x. 1, 8), and they had forbidden the man to do this. But they are told that the faith which can perform such a work in Christ's name is the proof of a devotion such as none must seek to restrain [9]. (For the discourse on 'offences,' which follows, see part ii. p. 33.)

The tribute money. One more incident of this last stay in Capernaum is given by St. Matthew alone [10]. The collectors of the Temple tribute [11], meeting St. Peter, ask him whether his

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St. Peter's inquiry as to the limit of forgiveness—an inquiry answered not only directly, but also by the parable of 'the unmerciful servant' (see part. ii. p. 77).

[9] The desire of any one to do such a work as that assigned to the Apostles is a proof that he is 'like them inwardly, though not outwardly.' And this may be proved by something much simpler than working a miracle—by giving even a cup of cold water in the name of a disciple (see Gould, *I. C. C.* 175).

The converse of the truth stated here is given in our Lord's words recorded in Matt. xii. 30, 'He that is not with Me is against Me.' 'Sometimes indifference is opposition, sometimes neutrality is aid' (Farrar, ii. 38).

[10] It is natural that this should be specially recorded in the Gospel designed for the Jews. St. Matthew places it before the lesson on humility.

[11] The tribute here (*τὰ δίδραχμα*), the 'half shekel' (R. V.), was quite different from the tribute (*κῆνσος*, or in St. Luke *φόρος*) to be paid to the Roman emperor, about which our Lord was afterwards questioned (see p. 149); though the latter word (*κῆνσος*) appears also in our Lord's question here about custom or tribute. This Temple tax was the contribution which the law required every Jew above twenty years of age to make to the Temple services (Exod. xxx. 13). It seems at first to have been only demanded on the rare occurrence of numbering the people, but to have afterwards become an annual payment. It is spoken of as collected in the

Master acknowledges this payment as binding on Him. Peter hastily answers 'Yes'; but on reaching the house, before he can report this occurrence, he is reminded by our Lord that, just as earthly kings do not exact custom and tribute [12] from their own children, so this payment to the heavenly King cannot be a matter of obligation on His Son [13]. Lest, however, a refusal should 'offend' those who might interpret this as showing a want of proper regard for the Temple and its services, the Apostle is bidden to go to the sea, and look in the mouth of the first fish which he catches, where he will find a 'stater,' or coin sufficient in value to pay the tax both for his Master and himself [14].

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time of king Joash (2 Kings xii. 4; 2 Chron. xxiv. 9). After the return from the Captivity it appears to have become a voluntary tax of one-third of a shekel paid yearly (Neh. x. 32).

[12] The first word (τέλη) refers to taxes on goods; the second (κῆνσος) to those on persons; these being what we call respectively 'indirect' and 'direct' taxation. The question here, of course, refers to the latter (see Expos. *G. T.* 234). There is the same distinction found in Rom. xiii. 7.

[13] The meaning of our Lord's question is obscured by the rendering 'strangers.' The word denotes simply 'those who are not their children,' and so means their subjects generally.

[14] The Greek 'stater' was about equal to a Jewish shekel (see R. V. mg.).

the events that take place during these visits to the capital. The former tells us that Jesus sets out thither, firmly resolved to face the opposition and dangers which await Him there, because He knows that the closing scenes of those sufferings, which are to end with the 'lifting up' or Ascension, are now at hand.

The inhospitable Samaritan village. The route first proposed is through Samaria. The hostility of the Samaritans on this occasion is in marked contrast to their former friendly reception of our Lord (John iv. 39–42). The sight of a band of pilgrims, evidently travelling to Jerusalem for a festival, has provoked the jealousy of these men, who support the claims of Gerizim (see part ii. p. 129). And so, when messengers are sent to the first village which the company will reach, bidding them make preparations to receive Jesus and His followers, the inhabitants refuse to do so[2]. The indignant 'sons of thunder' (Mark iii. 17) then ask leave to call down fire from heaven to consume these churlish people, as Elijah had destroyed the companies sent to him by king Ahaziah (2 Kings i. 10–12); but they are rebuked for showing a spirit unsuited to disciples of Him who has come, not to destroy, but to save[3].

Three aspirants for discipleship. It is probable that after this the route is changed for that on the other side of Jordan. Then follows a brief but instructive account of our Lord's interviews with three men. First comes a volunteer, whom St. Matthew (ch. viii. 19) calls a Scribe, offering to follow Him wherever He goes; but he is answered in discouraging words, which tell of the homelessness of the Son of man. Another, who is summoned by our Lord to follow Him, asks leave first

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[2] This village has been supposed to be Engannim, now called Janin, the first place which they would reach on entering Samaria. The inhabitants of this village are still described as 'fanatical, rude, and rebellious' (Thomson, *Land and Book*, ii. 30).

[3] 'The Spanish Inquisition in the sixteenth century quoted the act of Elijah, and the appeal of the sons of Zebedee, as a justification of their own cruelties. "Lo," they said, "fire is the natural punishment of heretics." They forgot, or they knew not, that the act of Elijah was repudiated for One to whom he was but the distant forerunner' (Stanley, *J. C.* ii. 292).

to bury his father; and is told that the spiritually dead may bury their dead, but that for him there is a higher call to live and work for God. A third, who is ready to follow Jesus as soon as he has bidden farewell to those at home [4], is rebuked for this divided affection in words which show that for the servant of Christ there can be no looking back.

St. Luke (ch. x. 1–20) places at this point the mission of the Seventy. The account of this, and the discourse of which it is the occasion, are given in part ii. pp. 28–30.

Martha and Mary. By this time Judaea seems to have been reached, and we find our Lord and His followers entering 'a certain village,' which we know to be Bethany. Two sisters are living there, Martha and Mary, who have a brother called Lazarus. The whole family is loved by Jesus (John xi. 5). Martha, who is apparently the mistress of the house, is eager to provide for her Lord's entertainment, while Mary sits, rapt in attention, to hear His teaching. When the former appeals to Jesus to persuade her sister to help her in her hospitable work, she is told that Mary has chosen 'the good part, which shall not be taken away from her [5].'

Healing the woman with a spirit of infirmity. Two miracles of healing on the Sabbath, apparently belonging to this period, are recorded by St. Luke only. The first of these takes place in one of the Synagogues [6]. Our Lord sees there among His hearers a woman who is bent and unable to raise herself.

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[4] A parallel for this request may be found in that which Elisha made, when called by Elijah (1 Kings xix. 20).

The word for to 'bid farewell' (ἀποτάξασθαι) may also mean 'to have done with' the things at home, or 'to set the house in order.' In Luke xiv. 33 it is rendered 'forsake,' and in Acts xviii. 21 to 'take leave' (R.V.), or to 'bid farewell' (A.V.).

[5] The contrast between the characters of the two sisters is the same in the very different incidents recorded by St. Luke and by St. John (see p. 135), 'Martha gave Jesus a welcome, and Mary expressed her devotion in her own way' (Plummer, *I. C. C.* 290).

[6] 'This is the last mention of Jesus teaching in a Synagogue, and the only instance of His doing so in the latter part of His ministry' (Plummer, *I. C. C.* 341).

This malady, from which she has suffered for eighteen years, is described as 'a spirit of infirmity[7].' Jesus calls her to Him, lays His hands upon her, and she is cured. Though no direct appeal seems to have been made either by or for her, the ruler of the Synagogue remonstrates with the multitude, for coming to be healed on the Sabbath. Such censure from one, who would himself loose and lead to water on the Sabbath one of his own animals, is denounced by our Lord as hypocrisy. By this answer the adversaries are put to shame, while the multitudes rejoice at the wonderful works that have been done.

Healing the man with the dropsy. The second miracle is wrought in the house of one of the leading Pharisees. A dropsical man has made his way in, hoping to be healed[8]; or perhaps he has been purposely brought by those who are watching Jesus[9]. The question as to the lawfulness of healing on the Sabbath is put this time by Jesus Himself, and receives no reply. The man is then cured, and an appeal is made to the recognition by these men themselves of the claims of mercy, as overriding their strict rules, since they will rescue even an ass or an ox on the Sabbath day. The challenge is unanswered[10].

Cleansing of ten lepers. This miracle is recorded only by St. Luke. Its place among the events of this period is very doubtful[11]. Jesus and His followers are described as now

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[7] We are told that 'Satan had bound her,' her sinful life being probably the cause of her malady. It is described as a bondage to an evil spirit, which has made her so infirm that she is unable to raise herself upright. 'Whether we are to find here a direct instance of possession seems very doubtful' (Alford, i. 402).

[8] See Farrar, ii. 119.

[9] See Edersh. ii. 303.

[10] For the various objections and answers as to Sabbath-breaking, see p. 70.

[11] 'It does not appear to what part of the last journey this is to be referred. . . . It may have been at the very beginning' (Alford, i. 427). Others also place it earlier in this period (see Farrar, ii. 110).

There is 'no possibility of introducing historic sequence into the section of Luke lying between ch. ix. 51 and ch. xviii. 15' (Expos. *G. T.* i. 592).

passing 'between' (R. V. mg.), or along the frontiers of Samaria and Galilee[12]. At the outskirts of one of the border villages He meets with ten lepers, some Jews and some Samaritans. Their miserable condition has brought these together, even the hatred between the two races being now ignored[13]. Standing perforce afar off, they cry aloud for mercy; and their piteous appeal is answered by an order to go and show themselves unto the priests. This they recognize at once as an assurance that their prayer is heard[14]. But their faith does not inspire the thankfulness with which such a boon might well have been welcomed. On their way to the priests all are cleansed, but only one Samaritan returns 'to give glory to God.' This ingratitude evokes the memorable words, 'Were there not ten cleansed, but where are the nine[15]?' The one who is thankful receives the promise of a greater blessing—that of spiritual healing—'Thy faith hath saved thee[16].'

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[12] It would seem that Jesus and His followers had returned to the south of Galilee, though not going on to the chief scenes of the earlier ministry there, and are now setting out again for Jerusalem. It has been well pointed out that 'through the midst of Samaria and Galilee' would imply that they were moving *from* Jerusalem (see Plummer, *I. C. C.* 403). If, moreover, this story comes after that of the Samaritan village (see p. 114), it is unlikely that the route through Samaria would again be taken.

[13] There is a parallel to this in the leper houses at Jerusalem, where Jews and Mahometans, who will not associate elsewhere, live together (see Farrar, ii. 111; Plummer, *I. C. C.* 403).

[14] The regulations about lepers are given in Lev. xiii, xiv. The priest alone could pronounce a leper to be cleansed; and then, after certain ceremonial observances, he was readmitted to the congregation.

On leprosy, see *O. T. Hist.* part i. 181.

[15] A rebuke suited to all those whose hearts are untouched by the love that has cleansed them from the leprosy of sin.

[16] St. Luke adds teaching here, much of which is given by St. Matthew in the discourse on the Mount of Olives (see part ii. pp. 37–45).

22. FURTHER INCIDENTS OF THE LATER JOURNEYINGS.

JESUS AND THE LITTLE CHILDREN. THE RICH YOUNG RULER.

Mark x. 13–22.

(Cp. MATT. xix. 13–22; LUKE xviii. 15–23.)

THE AMBITIOUS DISCIPLES. THE BLIND MAN AT JERICHO.

Mark x. 32–52.

(Cp. MATT. xx. 17–34; LUKE xviii. 31–43.)

ZACCHAEUS.

Luke xix. 1–10.

Jesus and the little children[1]. Jesus, we are told (Matt. xix. 1; Mark x. 1) is now in the country beyond Jordan, but close to the borders of Judaea. There Pharisees have again been tempting him with a question about the law of divorce (see part ii. p. 51). After this little children are brought to Him, that He may lay His hands upon them in blessing. The disciples, resenting this intrusion, are sternly rebuked; and the truth is once more declared that such children are 'emblems of the true citizens of the Kingdom of God[2].' Then Jesus takes the children in His arms, and, laying His hands upon them, blesses them.

The rich young ruler. Jesus is setting out again on His journey, when one, whom St. Luke describes as 'a ruler,' hurries to Him, and, accosting Him as 'Good Teacher,' asks what he shall do to inherit eternal life. He is first rebuked for

[1] This is the second occasion on which Jesus is brought into touch with little children. The first was at Capernaum, where, as a warning to His disciples, who were wrangling about precedence, He showed them a little child as the emblem of humility (see p. 110).

[2] 'The Kingdom of God in the world consists of those who substitute for self-will and independence the will of God, and trust in His wisdom and goodness. And this is the attitude of childhood. What children feel towards their parents men should feel towards God' (Gould, *I. C. C.* 188).

addressing any one by a word which can only be rightly used of the perfect goodness of God[3]. Being referred, for an answer to his question, to the commandments of the second table, he says that he has observed all these from his youth[4]. Jesus then, looking upon him, and seeing that he is sincere, 'loves him[5].' But he still lacks one thing. If he would be perfect, he must go deeper than the mere letter of those laws, which forbid doing harm; and must, as one who has learned the law of self-sacrifice, do good to others by selling all that he has, and giving to the poor. The unexpected claim thus made to all his worldly wealth fills the ruler with sorrow, which even the promise of treasure in heaven cannot console, and he goes away grieved. The incident is made the occasion for a warning to the disciples on the danger of riches, and this is followed by Peter's question as to the reward for those who have left all to follow their Lord (see part ii. p. 35).

The ambitious disciples. During this going up to Jerusalem, the disciples are full of bewilderment as to the events which are to follow. Jesus therefore, once more, tells them plainly of the sufferings, and death, and resurrection, which are at hand. These predictions are strangely followed by a request made by the two sons of Zebedee for seats on the right and left

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[3] The other reading in St. Matthew, 'Why askest thou Me concerning that which is good' (R. V.), follows naturally on the question as given by him, 'What *good* thing shall I do,' &c. The reading of A. V., however, corresponds to those both of St. Mark and St. Luke.

The ruler, of course, had no thought of our Lord being any one higher than some man of remarkable virtue and wisdom. He is therefore reminded that the 'grace of God only is the source of good, and that the walking by His grace in the way of holiness is the path of life' (Alford, i. 140).

[4] The commandments of the second table only are referred to, as duty to God has already been implied in the words about the One who is good. These commandments also lead up more directly to the self-denial with which the conversation concludes. St. Matthew calls this a young man; but he himself speaks of having kept the commandments from his youth.

[5] On this word, and on the tradition which identified this young man with Lazarus, see p. 137.

of their Master's throne in His Kingdom. St. Matthew and St. Mark alone record this story, and the former represents their mother as taking the lead in the petition[6]. This dream of earthly promotion is rudely dispelled; and, instead of the promise of such distinctions, these disciples are told of a cup of suffering and a baptism of agony, which they must share with their Master. They profess themselves able to share these trials, and are told that they shall do so[7]. But such honours as they desire are not to be granted to any human petitions, being assigned by the eternal purposes of God[8].

This request naturally arouses the indignation of the other Apostles; and they too are rebuked by their Master, who contrasts with the honoured lordship of the Gentiles the no less honoured humility in His Kingdom. There the highest places will belong to those that follow the example of Him who came not to be ministered unto, but to minister, and at last to give His life as a ransom for many.

Healing blind Bartimaeus. The incident which is placed next is related by all three Synoptists. Jesus and His followers

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[6] From a comparison of St. Matthew's (ch. xxvii. 56) and St. Mark's (ch. xv. 40) reports of the women present at the Crucifixion, we learn that her name was Salome. St. Mark says there that these women were the same who had ministered to Jesus in Galilee. He also (ch. xvi. 1) names Salome as one of those who came to anoint the Lord's body.

[7] This petition was a signal instance of 'ignorance in asking.' The 'cup' was that which was to be drained to the dregs at Gethsemane and Calvary. The baptism of affliction had been referred to before (Luke xii. 50). In such sufferings the two sons of Zebedee shared, when James fell, as the first apostolic martyr, by the sword of Herod Agrippa I (Acts xii. 2), and John, after many persecutions and 'tribulations' (Rev. i. 9), died at Ephesus in extreme old age.

[8] The request, besides being most inopportune after the renewed predictions of suffering, was strange, as ignoring the pre-eminent claims of St. Peter. It was probably prompted by a misunderstanding of the promise, made shortly before, of thrones for the Twelve in the 'regeneration' (Matt. xix. 27, 28). This may explain why the concluding words here do not more directly refer to the disciples' mistake in looking for a temporal kingdom.

have now reached Jericho[9]. From a comparison of the three accounts it would seem that, on their approaching the city, a blind man, whose name St. Mark gives as Bartimaeus, makes an earnest appeal to our Lord for help. The petition is renewed as the company leave Jericho on the following morning, the first suppliant being now joined by another. They address Jesus as the Son of David, showing thereby their faith in Him as the Messiah. At first rebuked by the people for their outcry, they only become more importunate; and, when it is now found that Jesus will listen to their cry of distress, they are bidden to be of good comfort. Bartimaeus, throwing away his garment, hurries to Jesus. He is asked what he desires, and prefers his petition, and he and his companion receive their sight. They follow Jesus, and both they and the rejoicing crowd 'give praise unto God[10].'

Story of Zacchaeus. There is one other story of this visit to Jericho, which is given only by St. Luke, and which should probably come before the miracle of healing the blind. A rich man, called Zacchaeus, is at the head of the publicans stationed in that city[11]. He has apparently heard of the kindness of the

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[9] Jericho, the first city in Palestine proper captured by the Israelites (Joshua vi), destroyed as accursed, but rebuilt in the time of Ahab (1 Kings xvi. 34), is only mentioned in the Gospels here, and in the parable of the Good Samaritan (Luke x. 30). It was situated in the plain of the Jordan, about fifteen miles north-east of Jerusalem. 'A colony of publicans was established in the city . . . to regulate the exports and imports between the Roman province and the dominions of Herod Antipas' (Farrar, ii. 183).

[10] This seems a possible solution of the apparent discrepancies between the accounts. St. Matthew speaks of two blind men; the other Gospels give one (compare the account of the Gadarene demoniacs, p. 88). St. Luke speaks of the miracle being wrought when Jesus came nigh to Jericho; the others, when He was leaving it. It has been suggested that it was performed somewhere between the two Jerichos—'the ancient site of the Canaanite city, and the new semi-Herodian city' (see Farrar, ii. 181, n.). Some have supposed St. Luke's to be a separate miracle.

[11] For publicans, see pp. 9, 79.

Zacchaeus is described as 'chief among the publicans' (ἀρχιτελώνης). 'The word occurs nowhere else . . . Probably he was intermediate between the *portitores* and the *publicani*' (Plummer, *I. C. C.* 433).

Prophet of Nazareth to the despised and hated class to which he belongs, and is anxious to see One so unlike the harsh Jewish teachers he has known. Unable to get a sight in the crowd which lines the road, he climbs into a sycamore tree[12]. Jesus, seeing him among the branches, summons him to come down and be His host; and this honour shown to 'a man who is a sinner' excites the indignant murmurs of the crowd. Moved by such condescension, Zacchaeus declares that he will prove his repentance by henceforth giving half of his ill-gotten wealth to feed the poor, and restoring fourfold anything gained by false accusation[13]. And then he is told that 'salvation has come to his house,' since he has thus shown himself a true son of Abraham, and the mission of the Son of man is described as having come 'to seek and to save that which is lost[14].'

23. VISIT TO JERUSALEM AT FEAST OF TABERNACLES.

DESIGNS OF THE SANHEDRIN. STORY OF THE WOMAN TAKEN IN ADULTERY.

John vii. 1–13, 40–53, viii. 1–11.

Considering the difficulty of arranging the events assigned to this period in anything like chronological order, it has appeared simpler to group together in the two previous sections the incidents outside Jerusalem which are given in the Synoptical Gospels, and to reserve for these later sections the visits to the

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[12] The sycamore tree is only found in Palestine in the low plains of Jericho. It is a kind of fig-tree, which is common in Egypt (see Oxf. *Helps*, 294, 295).

[13] 'Standing in Christ's presence, he solemnly makes over half his great wealth to the poor' (Plummer, *I. C. C.* 435).

The restoring four or five-fold was required by the law in cases of actual theft (Exod. xxii. 1).

[14] The similar words in Matt. xviii. 11 (A. V.) were probably interpolated from this passage. (See R. V. and mg.)

capital and to Bethany, recorded by St. John alone[1]. The journeyings seem to have included a projected passage through Samaria, which was abandoned for the route by Peraea (Luke ix. 51–56); an earlier visit to Bethany (Luke x. 38–42); a visit to the frontiers of Galilee, and return thence, probably by the Peraean route (Luke xvii. 11); a visit to Jericho (Luke xviii. 35, xix. 1); and some time spent in Peraea (Matt. xix. 1; Mark x. 1; John x. 40)[2].

Return from Galilee to Jerusalem. St. John describes a visit to Jerusalem, immediately after his account of the discourse at Capernaum, which had followed the feeding of the five thousand. Jesus, he tells us, has continued to go about in Galilee, because of the hostility which he has experienced in 'Jewry,' or Judaea (see p. 6). But another great feast, the Feast of Tabernacles[3], is now at hand; and His brethren[4] urge Him to go up to the capital, and make a more open manifestation of His power, performing mighty works before the disciples He has already made there. Their impatience is rebuked in words which contrast their case, who are of the world, and therefore need fear no danger from the world, with His, whose 'time' for making such further revelation of Himself, and so braving further opposition, 'is not yet full come.'

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[1] Such arrangement is in keeping with the design of the present work, in which chronological order is abandoned in favour of grouping, wherever the latter seems to make the narrative simpler and clearer (see Preface).

[2] It is possible that some of the events and discourses belong to earlier divisions of the ministry. 'Some incidents appear to assume those easier relations to the Pharisees which we have seen to be characteristic of the earlier period' (Hastings, *D. B.* ii. 630).

[3] The Feast of Tabernacles was one of the three great Feasts, and was so joyous and impressive, that it was called pre-eminently '*the* Feast.' Booths were erected everywhere of olive, palm, vine, and myrtle branches, in which the people lived for seven days, to commemorate the dwelling in tents in the wilderness, and the entering into the promised land (see *O. T. Hist.* part iii. 239).

This feast was also called 'the Feast of In-gathering' (Exod. xxiii. 16), being a 'Harvest Festival.'

[4] On our Lord's 'brethren,' see p. 92.

When, however, His brethren and the other pilgrims have gone, Jesus sets out privately for Jerusalem. The Jews, who are seeking for Him in the pilgrim bands, are divided into two parties, one of whom regard Him as a good man, the others as a deceiver. But none dare to speak of Him openly.

Dissensions in the Sanhedrin. Nicodemus. The discussions which take place in the midst of the feast, when Jesus, teaching in the Temple, causes the Jews to marvel at the learning shown by One who is not of the accredited teachers; and the short but significant prediction on the last day of this feast, are dealt with in part ii (pp. 138–146). While many are convinced by these that Jesus is the Christ, or at least the prophet (see p. 31)[5], others, conceiving the place of His birth to have been Nazareth, appeal to the prediction of Micah (ch. v. 2), that the Christ should be born at Bethlehem (cp. Matt. ii. 5, 6). Some desire to arrest Him at once, and officers are actually sent by the Sanhedrin to do so; but they return without Him, declaring that, 'never man spake like this man.' The Pharisees go on to upbraid them with being deceived by One who has duped the ignorant common people, but whom they themselves and the rulers regard as an impostor. One counsellor, Nicodemus[6], who before had come to Jesus by night (John iii. 1, 2), makes a feeble protest against the injustice of condemning any one unheard. But he is silenced by the taunt that he too would seem to belong to that country of Galilee out of which, as they falsely declare, no prophet can arise[7].

[5] 'The prophet' here, as in John i. 21, seems to refer to some one whose coming was expected, and who should be inferior to the Christ. But in Deut. xviii. 15 the word prophet is used of the Christ Himself, and the passage is so quoted by St. Peter in Acts iii. 22, and by St. Stephen in Acts vii. 37. So also the people seem to have used the name, when, after the feeding of the five thousand, they said, 'This is of a truth that prophet that should come into the world' (John vi. 14).

[6] On the character of Nicodemus, see p. 65.

[7] Compare the words of Nathanael, 'Can there any good thing come out of Nazareth?' (John i. 46). The taunt about Galilee was unfair. Of the old prophets, Jonah, Hosea, and Nahum all came from Galilee; possibly also Elijah and Elisha.

The woman taken in adultery. The remarkable story of the woman taken in adultery is placed next in our Bible[8]. Jesus, we are told, after the attempt to arrest Him, has retired to the Mount of Olives. Returning early next morning to the Temple, He is surrounded by a crowd of people, whom He proceeds to instruct. But His teaching is presently interrupted by the entrance of Scribes and Pharisees, bringing with them a woman taken in adultery. She is placed in the midst, and Jesus is called upon to decide on her punishment. According to the law of Moses, the offence was punishable with death by stoning[9]. The question, 'But what sayest thou?' is designed to place our Lord in a dilemma, like that in which the Pharisees and Herodians afterwards sought to place Him when they asked their question about giving tribute to Caesar (see p. 149). If He does not uphold the Mosaic law, He will forfeit the respect of the people. If He does, He will be advising a breach of the Roman law, which did not allow the Jews to put any man to death. Jesus at first returns no answer, but, stooping down, writes with His finger in the dust, symbolizing perhaps the written sentence of the law, which 'might be obliterated or forgotten[10].' But, when they keep on repeating the

[8] It is doubtful whether this story is rightly placed here. 'This account of a most characteristic incident in the Lord's life,' says Bishop Westcott, 'is certainly not a part of St. John's narrative. The evidence against its genuineness, as an original piece of the Gospel, both external and internal evidence, is overwhelming; but on the other hand it is beyond doubt an authentic fragment of apostolical tradition' (S. C. ii. 125). It is not found in some of the best ancient MSS. of this Gospel. In some it is placed at the end of Luke xxi, where our Lord is described as abiding by night in the Mount of Olives, and meeting a crowd of hearers in the Temple early in the morning. In other MSS. it is placed at the end of this Gospel. 'The language of the narrative is different from that of St. John both in vocabulary and in structure' (S. C. ii. 142).

[9] Death was fixed as the punishment for adultery (Lev. xx. 10); death by stoning being specified in the case of such offence by a betrothed bride (Deut. xxii. 23, 24).

[10] 'Christ never wrote a line, so far as we know, except once upon the dust of the ground' (Goodwin, *Foundations of Creed*, 376). The scraping or drawing of figures on the ground with a stick, or the finger, has been in

question, He raises Himself, and replies in those remarkable words, 'He that is without sin among you, let him first cast a stone at her'—words which seem to require that the sentence of the law of Moses should be carried out, but which really render such execution impossible[11]. Then He once more stoops down, and continues His writing. When He looks up again, He finds that all those who had brought the woman to Him have left the Temple courts, and that she is standing alone in the midst[12]. Not one of these accusers, who are convicted by their own consciences, has dared to accept the challenge; and neither will He, who alone is without sin, condemn her, but simply dismisses her, with a warning to 'sin no more.'

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many countries a common expression of deliberate silence or embarrassment (see Expos. *G. T.* i. 771).

Some suppose that Jesus wrote the actual words which He presently uses; but 'it is quite vain to conjecture what was written, if indeed we are to understand anything more than the mere mechanical action of writing. The attitude represents one who follows out his own thoughts, and is unwilling to give heed to those who question him' (S. C. ii. 126).

[11] Our Lord thus again, as in the Sermon on the Mount, gives a higher and spiritual meaning to the Mosaic law. The command against adultery is broadened out, so as to include all who are guilty of impurity (cp. Matt. v. 27, 28). 'The mighty power of living purity had done its work. He had refused to judge a woman, but He had judged a whole crowd. He had awakened the slumbering conscience in many hardened hearts, giving them a new delicacy, a new ideal, a new view and reading of the Mosaic law' (*Ecce Homo*, 105).

'The words of Jesus were in fact a far deeper and more solemn testimony against the sin than could be any mere penal sentence' (Alford, i. 536).

[12] 'Remorse, and it may be an awful trembling gratitude, in which hope struggled with despair, fixed her there before the Judge . . . Two things, as St. Augustine finely says, were left here alone together—Misery and Mercy' (Farrar, ii. 71).

24. HEALING THE MAN BORN BLIND.

John ix. 1–38.

The disciples' question. It is doubtful whether the miracle next recorded by St. John took place on the same day as the event and discourse given in the previous chapter, or on the next Sabbath after these [1]. The sight of a man known to have been blind from his birth, who is now sitting among the beggars at the gate of the Temple (ver. 8), prompts a question on the part of the disciples as to the origin of this affliction. It must, they conceive, be a direct punishment for sin [2]; and, as he was *born* blind [3], it may be due to some offence of his parents. The disciples probably do not in their eagerness notice the contradiction involved in the other part of their question, as to whether the man himself had sinned [4]. They are told that his affliction

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[1] Commentators are divided as to this. The following are instances of the conflicting views:—

'The circumstances under which Jesus here appears are too usual and tranquil to have succeeded immediately to his escape in ch. viii. 59' (Alford, i. 576).

'It was certainly not upon a following day, but immediately on His way from the Temple after ch. viii. 59, that the Lord saw the man born blind' (Stier, v. 422).

[2] For other instances of this belief, cp. Luke xiii. 1–5; Acts xxviii. 4. See also p. 79.

[3] This is the only instance in the Gospels of a man *born* blind. On other cases of blindness, see pp. 91, 103.

[4] Different explanations of this question have been given.

i. That the Jews believed in the transmigration of souls, and thought this man might have sinned in a previous state of existence (cp. Wisd. viii. 20).

ii. That they supposed a child might sin before actual birth.

iii. That they thought this affliction might be a punishment by anticipation for sins after his birth.

iv. That they meant to throw ridicule on the view that sin and suffering always went together.

'But it is most natural to suppose that the question . . . was asked without any distinct apprehension of the alternatives involved in it' (see S.C. ii. 144).

is not the result of any special offence, but has been sent that by means of it the works of God may be made manifest[5]. By such deeds of mercy as He is about to perform, He, who has come as a Light into the world, must lighten its darkness, till the short day of His ministry is over, and His work is finished[6].

Healing the blind man. In this miracle, as in the case of the blind man at Bethsaida (Mark viii. 23), and of the deaf and stammering man in Decapolis (Mark vii. 33), some natural remedies are combined with the exertion of supernatural power. The eyes of the blind are rubbed with clay, made of saliva and dust, and then he is told to go and wash in the pool of Siloam[7]. He at once obeys, and comes back with his sight restored.

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[5] So our Lord says later that the sickness of Lazarus was 'for the glory of God, that the Son of God might be glorified thereby' (John xi. 4).

[6] Our Lord's account of Himself as 'the Light of the world' is recorded on two other occasions (John viii. 12, xii. 46). The Baptist, moreover, is described as heralding the true Light (John i. 8, 9).

[7] The order was really to wash not *in*, but *at* (εἰς) the pool. The clay had simply to be washed off his eyes (see Smith, *D. B.* iii. 1312).

The pool of Siloam is the same as 'the king's pool' of Neh. ii. 14. It was made by king Hezekiah, in order to render the spring of Gihon, which was outside the city wall, useless to any besieging army, by bringing its waters within the city. This explains the origin of the name Siloam, meaning 'sent,' or a conduit (Edersh. ii. 158). Others consider the two pools of Siloam to have been designed to irrigate the gardens below (see S. C. ii. 145).

'Siloam is one of the few undisputed localities in the topography of Jerusalem, still retaining its old name, while every other pool has lost its Bible-designation' (Smith, *D. B.* iii. 1311). See part i. map ii.

This pool was 'the treasure of Jerusalem, its support through its numerous sieges, the "fons perennis aquae" of Tacitus (*Hist.* v. 12). . . . It was the river of the Psalmist (Ps. xlvi. 4), "the streams whereof make glad the city of God"' (Stanley, *S. and P.* 180, 181).

In a remarkable passage of Isaiah (ch. viii. 6, 7) 'the waters of Shiloah that go softly' are made a figure of 'the calm prosperity of Israel under the Messianic rule,' as contrasted with the rapid streams of the Abana and Pharpar, 'rivers of Damascus,' and the turbid river Jordan—these representing respectively the powers of Syria and of Israel—and then with the sweeping torrent of the Assyrian Euphrates. The 'noiseless stream,' too, was a fitting type of Him who was *sent* into the world to give the water of life; and who in His ministry 'should not strive nor cry, neither should any man hear His voice in the streets' (Matt. xii. 19).

The healed man and the rulers. The opening of the eyes has so altered the man's appearance, that those who have known him as the blind beggar hardly recognize him. In answer to their inquiries, he gives them a true account of the manner of his recovery. As the miracle has been wrought on the Sabbath day, they bring the matter under the notice of the Pharisees; for the making of the clay, and the smearing of the eyes with it, were both acts forbidden by the Sabbatical rules of the Rabbis[8]. When questioned by these, the man gives the same straightforward reply. Then follows a division of opinion. Some consider that a Sabbath-breaker must be working wonders through the powers of evil[9]. Others maintain that such miraculous power cannot belong to a sinner. The man who has been healed, being again appealed to, boldly declares his belief that his Healer is a prophet. The Pharisees in their perplexity now send for the parents, hoping to get from them an admission that their son was not born blind. In this they fail, but these parents, afraid of excommunication[10], refer the questions about the healing back to their son, who, being of age, may answer for himself. He is then recalled, and is told to give God the praise; as the cure is due to *His* power, and certainly not to that of One who, by breaking the Sabbath, has proved Himself a sinner. Into this question the man declines to enter; the great fact that his sight has been restored is enough for *him*. On

[8] The great Sanhedrin would not be sitting on the Sabbath. The man, therefore, is probably brought before one of the two smaller courts, or Synagogue councils (see S.C. ii. 146).

[9] Compare the charge of casting out devils through the prince of devils (Matt. ix. 34).

[10] There appear to have been three degrees of excommunication at this time. A man could be cut off from the Synagogue for seven or for thirty days. If still impenitent, the exclusion was continued for thirty days longer. If this did not bring him to repentance, he was placed under a ban or curse, which cut him off from all intercourse with others for an indefinite period. 'When we remember what this would involve to persons . . . so miserably poor as the parents of that blind man, we no longer wonder at their evasion of the question put by the Sanhedrin' (Edersh. ii. 184).

the council pressing him with further inquiries, he taunts them with themselves wishing to become Jesus' disciples; to which they indignantly reply that they are disciples of Moses, of whose divine commission they are assured, and not of this unknown teacher. He retorts that it is strange that they, the accredited religious leaders, should know nothing of One who has wrought such a miracle; and this taunt rouses them to further fury. 'Shall he, an ignorant man, whose having been born blind is a proof that he was "born in sin," presume to instruct those who, belonging to the straitest sect of the Jews, are recognized as learned and righteous?' They now cast him out of their place of meeting, probably declaring him at the same time to have deserved exclusion from the Synagogue, though they may not themselves have had the power actually to excommunicate him [11].

Jesus and the man who has been healed. When Jesus has heard of the result of this trial, He goes to meet the man, who has so bravely held his own against these bigoted rulers, and asks him whether he believes on the Son of God. The man professes his readiness to believe, using words which seem to show that the truth is dawning upon him; and his eager question, 'Who is He, Lord?' is answered by the assurance that he is even now speaking with Him, in whom he must so believe [12]. The gratitude to his benefactor, which has sustained this man in his controversy with the rulers, is now advanced to true faith in One whom he addresses as 'Lord,' and whom he forthwith worships.

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[11] 'The word,' says Bishop Westcott, 'does not describe the sentence of excommunication, which such a body was not competent to pronounce' (see S. C. ii. 147). So the act has been explained by others. But many regard the expression as meaning that he was at once excommunicated. 'This,' says Archbp. Trench (*M.*, 313), 'does not merely mean . . . that they rudely flung him forth from the hall of judgement, wherever that may have been; but that they declared him to have come under those sharp spiritual censures, denounced (ver. 22) against any that should recognize the prophetic office of the Lord.'

[12] Compare with this our Lord's words to the woman of Samaria, when He declares Himself to be the Messiah (John iv. 26).

25. FEAST OF THE DEDICATION. STAY IN PERAEA. SICKNESS OF LAZARUS.

John x. 22—xi. 16.

Visit to Jerusalem at the Dedication. Some two months after the Feast of Tabernacles we find our Lord again at Jerusalem. It is now the Feast of the Dedication[1]. It is winter[2], and Jesus is walking in the sheltered colonnade called 'Solomon's porch[3],' when He is surrounded by a party of the hostile Pharisees, who are here called 'the Jews.' They ask Him to keep them no longer in suspense, but tell them plainly whether He is the Messiah. He reminds them that He has already revealed to them His true character, and refers them to the mighty works, which have proved the truth of His mission. Reverting to the allegory of the Good Shepherd, which He has recently delivered (see part ii. p. 148), He tells them that others, who are His true sheep, will recognize these claims, which they, who are not of His sheep, have rejected; and that such believers shall be safe

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[1] The Greek name for the festival (*τὰ ἐγκαίνια*) means 'renewal.' It was also called 'the Feast of Lights,' from the general illumination which took place then. The festival lasted for eight days. It was instituted in B.C. 164, to commemorate the cleansing of the Temple after its pollution by Antiochus Epiphanes, king of Syria (1 Macc. i. 20–60, iv. 52–59). That desecration had been accompanied by every conceivable outrage. An altar in honour of Jupiter was actually planted on the platform of Zerubbabel's altar: the daily offering ceased, and the perpetual light of the great candlestick was extinguished. The faithful Israelites fled in horror from the precincts, till the impious invader was driven out by Judas Maccabaeus (see p. 2).

[2] These words are added 'for the sake of Gentile readers, and to explain why Jesus was teaching under cover' (Expos. *G. T.* i. 792).

[3] 'Solomon's porch,' which was rather a cloister or colonnade, is mentioned again in Acts iii. 12 and v. 12. It was probably so called, 'not because actually built by Solomon, but as having its foundations on an embankment made by him, which had survived the destruction of the Temple by Nebuchadnezzar, and was preserved in the rebuilding by Zerubbabel. All Herod's lavish expenditure failed to weaken the influence of the name of Solomon' (see S. C. ii. 373).

in His keeping, and shall at last be rewarded with eternal life. He adds that this protection of which He speaks includes that of His heavenly Father, for He and His Father are One.

Charge of blasphemy. At these words, blasphemous as they seem to them, the Jews are furious. They at once take up some of the large stones, which are lying about for the repair of the Temple, intending to stone Jesus to death without trial, as they afterwards stone St. Stephen (Acts vii. 58, 59). He calmly asks them with an 'irony which becomes the expression of stern indignation,' for which of His many *good* works they propose thus to stone Him. And when they reply that it is for His blasphemy, He refutes them by an appeal to O. T., quoting the expression, 'Ye are gods' (Ps. lxxxii. 6), which was used of the judges of the people as being the representatives of God in executing the divine will[4]. Surely then, He argues, One who can claim a higher commission, as 'sanctified and sent into the world' by the Father, may without blasphemy speak of Himself as Son of God. And then He refers them again to His acts, which are clear evidence that He has come from the Father, and is doing *His* work.

Retirement to Peraea. The charge of blasphemy has thus been refuted. But, though the danger of an immediate assault is over, the hostility of the Jews now takes a new form, and they try to arrest Jesus. He passes, however, from among them, and retires into the district beyond Jordan called Peraea, to the Bethabara (or rather 'Bethany' R. V.), where John had

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[4] This psalm (lxxxii) was a protest against the abuse of their power by those who administered justice in some age of corruption, perhaps that of Rehoboam. They are upbraided with misusing their high privileges as sons of the Highest, i. e. the vicegerents of God. The word for 'gods,' that is 'Elohim,' is constantly used of God Himself. In A. V. it is rendered in some passages (Exod. xxi. 6, xxii. 8, 9; 1 Sam. ii. 25) by 'the judges' or 'the judge,' but these have been altered to 'God' in R. V.

'Law' is used here in its widest sense for the whole of O. T. (cp. ch. xii. 34, xv. 25, &c.), which we find elsewhere divided into 'the law and the prophets' (Matt. v. 17); or 'the law of Moses, the prophets, and the psalms' (Luke xxiv. 44).

commenced his baptism. Thither many follow Him; and there, reminded by the spot at once of the contrast between John, who did no miracle, and this higher Prophet, who has wrought such wondrous works, and of the testimony which John had borne to One greater than himself, they become believers.

News of Lazarus' sickness. This stay in Peraea is probably the occasion of several of our Lord's parables [5]. Its termination is due to a message which comes from the other and more familiar Bethany [6], called here by way of distinction, 'the town of Mary and her sister Martha.' These sisters, who have been mentioned earlier in the history (Luke x. 38–42), and a story of one of whom is given later in this Gospel (ch. xii. 1–8), are now in grievous trouble, for their brother Lazarus [7], mentioned here for the first time, is dangerously ill. They send to tell Jesus of their anxiety, stating the fact of Lazarus' illness only, and leaving the mode of dealing with their trouble to Him. Jesus tells the messengers and His disciples that the sickness is not to

[5] The parables of this period, which, with few exceptions, are peculiar to St. Luke, differ from the earlier ones in that they are 'drawn from the life of men, rather than from the world of nature,' and that they 'occur in answer to questions of the disciples or other inquirers' (Smith, *D. B.* iii. 702). The group includes the Good Samaritan, the Great Supper, the Prodigal Son, the Unjust Steward, the Rich Man and Lazarus, the Unjust Judge, the Pharisee and the Publican, and others (see part ii. pp. 81, 101, 105, 109, 114, 116).

[6] This Bethany was, we are told (ch. xi. 18), 'about fifteen furlongs,' or rather less than two miles, from Jerusalem. It was on the south-east slope of Mount Olivet (see map ii). It is now called El-Azariyeh, a name derived from Lazarus. It is connected with many incidents of the close of the ministry. 'Here Christ raised Lazarus from the dead. Here Mary anointed His feet. Here He began His triumphal entry into Jerusalem. Here He rested during several of the days before His Passion. And from some spot near to Bethany He ascended into heaven' (Hastings, *D. B.* i. 86).

[7] The name 'Lazarus,' which is a shortened form of Eleazar, is only found here, and in the parable of the Rich Man and Lazarus (Luke xvi. 19–31.) 'Lazarus was the one intimate personal friend whom Jesus possessed outside the circle of His Apostles' (Farrar, ii. 165). He was probably younger than his sisters, of whom Martha was apparently the elder; though Mary is here put first, as being better known through the anointing (ver. 2; cp. ch. xii. 3), which took place later (see p. 140).

be a mortal one, but that the result will be to glorify God and the Son of God. He does not hurry to this beloved family in their affliction, but delays His visit for two days, till the time when His interposition will be most fruitful[8]. Then, to the amazement and alarm of His disciples, He proposes to return to Judaea. To their expostulations against again encountering those who have so lately sought His life, Jesus replies that there is a definite time for the performance of His work, before the completion of which the night of death cannot come, and during which His followers too will be safe in His company. The words in which He goes on to tell them that 'Lazarus sleepeth[9],' but that He is going to wake him out of sleep, are misunderstood, and interpreted as a proof that the sickness is abating, and that their return to Judaea will therefore be useless. Then He tells them plainly that Lazarus is dead. Anticipating their wonder that He has not gone to Bethany before this fatal termination of the illness, Jesus explains that the result of His absence till now shall lead them to a higher stage of faith. Now however, He declares, it is time to go thither; and this decision evokes from Thomas the expression of a loyalty which, while it forecasts the worst, is ready to be faithful unto death—'let us also go, that we may die with him[10].'

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[8] 'This did not *look* like love. And many of God's dealings with us do not look like love. We marvel often at God's seeming deafness to our prayers. Yet love is in its delay or the refusal, as surely as in the granting of our requests' (S. P. C. K.).

[9] For the use of sleep for death compare the account of the saints who rose at the time of our Lord's Crucifixion (Matt. xxvii. 52) and of St. Stephen's death (Acts vii. 60). The same figure is also used by St. Paul in 1 Cor. xv. 51, and in 1 Thess. iv. 13–15. See also note on the raising of Jairus' daughter, p. 91.

[10] 'This is in exact accord with the character of Thomas, as shown in ch. xiv. 5 and ch. xx. 25—ever ready to take the dark view, but deeply attached to his Lord' (Alford, i. 589).

'He is the pessimist among the disciples, and now takes the gloomy, and, as it proved, the correct view of the result of this return to Judaea; but his affectionate loyalty forbids the thought of their allowing Jesus to go alone' (Expos. *G. T.* i. 798).

26. RAISING OF LAZARUS. ADVICE OF CAIAPHAS.

John xi. 17–54.

Arrival at Bethany. Martha's greeting. Jesus, we are told (ver. 6), after receiving the message about Lazarus, remained two days where He was. Then, on the third day, He sets out for Judaea; and, taking between one and two days on the road, reaches Bethany on the fourth day (ver. 17)[1]. While He is still outside the village, whither many Jews have come to take part in the mourning[2], Martha, hearing of His arrival, hurries forth to meet Him, but Mary remains in the house[3]. The words with which the former greets Him tell first of the natural regret for their Lord's absence before, and then of some fresh hope inspired by His arrival now. The promise that her brother shall rise again is interpreted by her as referring only to the final resurrection. But the expression of her faith in this is met with words which tell of a present power over death and the grave—the power of One who shall not only at last call the dead from their tombs (John v. 25), but who can raise now those who believe in Him to new life—a life which shall know no ending[4]. Martha, unable to grasp the full meaning of Jesus' words, replies by expressing her faith in Him as the Messiah, one of whose offices, as the Jews believed, was to raise the dead.

Mary summoned. Grief of Jesus. Martha now summons her sister Mary, who, on hearing that 'the Master' has sent for her, hurries to meet Him, and finds Him still on the spot

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[1] Lazarus had probably died about the time at which the messenger arrived.

[2] The time of mourning with the Jews was thirty days, during the first seven of which visits of condolence were paid. The first three were called 'days of weeping.'

[3] The contrast of character between Martha and Mary is the same in this narrative as in Luke x. 38–42.

[4] 'In that He is the Resurrection, Christ gives life to the dead. In that He is the Life, He gives life to the living' (S. P. C. K.). Compare for 'the life' ch. xiv. 6.

These words of our Lord's are suitably used in the opening of our Burial Service, and again in the last prayer of that service.

outside the village, where Martha has had her interview. Mary's leaving the house is supposed by the Jews present to be for the purpose of weeping at the grave, according to Eastern custom; and many of these, for fear of whom Martha has delivered her message secretly, follow Mary. She throws herself at Jesus' feet, with the same agonized expression of sorrow for His absence as her sister had used. At the sight of her passionate grief, and that of the sympathizing Jews who accompany her, Jesus is deeply moved in spirit, and, showing outward signs of His agitation [5], at last joins in their weeping [6]. This proof of His affection for His dead friend raises the question in the minds of these spectators, whether One who had, as they know, healed a man blind from his birth (ch. ix), might not also have prevented the death of Lazarus [7].

Raising of Lazarus. Jesus, once more groaning in spirit, comes to the cave, which is the grave of Lazarus. The stone, placed at its mouth [8], is removed, in spite of the protest of Martha that the body must already have reached the stage of corruption or decomposition. For this want of faith she is rebuked in words which remind her of the promise that 'she

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[5] The expression used here (*ἐνεβριμήσατο τῷ πνεύματι*) may be translated either 'He was moved with indignation in the spirit' (R. V. mg.), or 'He sternly checked His spirit.' It is variously explained of indignation at the want of faith in those present, or of deep sympathy with the grief He witnessed, or of grief at all the suffering sin had wrought. The last words (*ἐτάραξεν ἑαυτόν*) mean rather 'He troubled Himself.'

Alford (i. 591) explains the first words of the 'temporary check given to the flow of His tears, that He might speak the words which follow.'

[6] We read on one other occasion of our Lord weeping. It was when He foresaw the troubles coming upon Jerusalem. But the word there is different (see Farrar, ii. 169, n.). Here it means, 'He shed tears' (*ἐδάκρυσεν*); there, 'He wept aloud' (*ἔκλαυσεν*).

[7] The healing of the man born blind was perhaps the greatest miracle of which these Judaeans had heard. The news of the raisings from the dead in distant Galilee had apparently not reached them.

[8] The stone lay 'against it' (R. V.), not 'upon it.' These caves, or excavations in the rock, were the usual burial places for the wealthier Jews. Compare that in which our Lord was buried by the rich counsellor, Joseph of Arimathaea (Matt. xxvii. 60).

should see the glory of God.' To convince the bystanders that the miracle about to be wrought will be due to power from above, a brief thanksgiving is offered to the Father. And then, in answer to the summons, 'Lazarus, come forth,' the dead man issues from the tomb, still wearing the grave-clothes. To show that this is no mere phantom, the spectators are bidden themselves to 'loose him and let him go[9].'

Alarm of the Sanhedrin. Advice of Caiaphas. The multitude who have beheld this great miracle[10] are divided into two parties. Many of them become believers in Jesus. The rest, some possibly in perplexity, and probably more of them in enmity, go to give information to the Sanhedrin. A meeting of this body is hastily convened[11]. These miracles, it is felt, must increase the popularity of the Prophet of Nazareth,

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[9] Lazarus is supposed to have been now about thirty years old, and the tradition is that he lived for thirty years longer. The only other mention of him is in John xii. 2. Some have supposed that he was the young man who had great possessions, and who went away sorrowful, because Jesus told him to sell all that he had, and follow Him. The words used to that young ruler, 'one thing thou lackest,' and those spoken about the same time to Martha, 'one thing is needful,' are said to show that their spiritual condition was the same, and may point to their near relationship. It has also been noticed that St. Mark (ch. x. 21) says of this young man, that 'Jesus beholding him *loved* him' (ἠγάπησεν)—a word used in the Gospel history only of this man, and of Lazarus and his sisters, and of the beloved disciple (see Smith, *D. B.* ii. 79). By some, however, this interview with the young ruler is placed after the raising of Lazarus.

[10] The fact that St. John alone records this miracle has often been commented on. It must be remembered that St. Luke alone of the Synoptists tells us much of this period of the ministry, and he has already recorded two miracles of the same kind. Also that to relate what the other Evangelists have omitted is in accord with the character and object of St. John's Gospel (see Hastings, *D. B.* iii. 86).

[11] The Pharisees are specially mentioned here (verses 46, 47), but Bishop Westcott calls attention to the fact that the High Priest and chief priests, who belong to the Sadducean party (cp. Acts v. 17), and to whom this miracle would be specially obnoxious, take the lead in this council, and in the rest of the proceedings against our Lord (see S. C. ii. 174). So we find in the Acts of the Apostles that it is they, and not the Pharisees, who lead the persecution against the first preachers of our Lord's Resurrection.

which has already become so formidable. He may use this influence to raise another insurrection against the Roman power, and this will probably end in the destruction of the City and Temple[12]. Caiaphas, who is the High Priest[13], reminds the rest of a familiar Jewish saying, that it is better for one man to die, than for the whole nation to perish. But in this malicious suggestion he is, as St. John tells us, as the official representative of God and messenger of His truth, unconsciously uttering a prophecy[14] of the great vicarious sacrifice at hand, which shall be, not the salvation of a single nation, but the ingathering of the scattered children of God.

Retirement to Ephraim. This consultation and advice are the beginning of the end. The death of Jesus is now formally decreed. The only question is how to carry out the wicked conspiracy without a popular outbreak or the interference of the Romans. Jesus, hearing of this plot against Him, retires to a place called Ephraim. It is described as 'near to the wilderness,' but the exact position is doubtful[15]. There He remains with His disciples, until, at the approaching Passover, the time for his last visit to Jerusalem shall have come.

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[12] There are many indications in the Gospels of the readiness of the people to rise against the Roman power, and of the jealousy of the Roman officials, who soon took alarm. Two actual insurrections are referred to in Acts v. 36, 37. St. Augustine, however, has interpreted differently the Sanhedrin's panic, as implying that the teaching of Jesus would destroy all chance of a successful rising. 'Where should they find instruments for this purpose, if many of the fierce Zealots were transformed (like Simon Zelotes) into meek Apostles' (Trench, *M.*, 427).

[13] On Caiaphas as High Priest, see p. 28.

[14] The High Priest was supposed to have something of the gift of prophecy through his succession from Aaron.

[15] Some suppose this to be the same as the Ephraim which was one of the cities taken by Abijah from Jeroboam (2 Chron. xiii. 19). This would place it about twenty miles north-east of Jerusalem. Others suppose this town to have been in the north of Peraea. 'The N. T. speaks of only two wildernesses, that of Judaea in the far south, and that in the far north of Peraea, or perhaps in the Decapolis (see p. 101), to which St. Luke refers as the scene of the Baptist's labours, where Jesus was tempted, and whither He afterwards withdrew' (Edersh. ii. 127).

VII

THE LAST DAYS OF THE MINISTRY
THE PASSION AND DEATH

27. THE SUPPER AT BETHANY. THE TRIUMPHAL ENTRY.

John xi. 55—xii. 19; Luke xix. 28–44.

(Cp. Matt. xxvi. 6–13; Mark xiv. 3–9.) (Cp. Matt. xxi. 1–11; Mark xi. 1–11.)

The Passover is now at hand, and the journey to Jerusalem is therefore continued. Many pilgrims have already gone there for the purification, which must prepare them for taking part in the festival[1]. There is much curiosity in the capital as to whether Jesus, in spite of the now avowed intention of the Sanhedrin to arrest Him, will come up again.

Bethany revisited. Jericho is left behind. When they draw near to the city, Jesus and His immediate followers separate from the rest of the company, and turn aside to Bethany[2], intending

[1] 'Absolute ritual purity was required by the general though not by a specific law of Moses' (S. C. ii. 175). The horror of dishonouring this feast by any defilement is shown in the refusal of the Jews to enter Pilate's judgement hall (John xviii. 28). Compare also Hezekiah's prayer at the great Passover (2 Chron. xxx. 18, 19).

[2] The time of arrival there would probably be on the Sabbath or Saturday before the Crucifixion; or on the Friday evening, as the Sabbath would begin at sunset on that day. The two Synoptists who record the feast at Bethany place it after the triumphal entry; but they apparently disregard true chronological order, desiring to connect this story of the covetousness, in which, as St. John tells us, Judas was conspicuous, with that of the betrayal which follows.

'The chronology of these last days, as of our Lord's life, is uncertain' (Plummer, *I. C. C.* 445).

to stay there till the feast, which is now six days distant. There a supper is made, probably in grateful recognition of the miracle of the raising of Lazarus (see p. 136). St. Matthew and St. Mark describe it as held in the house of one 'Simon the leper.' St. John speaks of Lazarus and his sisters as being present, and of Martha as 'serving' (cp. Luke x. 40)[3].

The anointing by Mary. A memorable incident at this feast foreshadows the coming end. Mary anticipates the anointing for the burial, which is at hand, by pouring over her Lord's head and feet precious ointment[4]; and then, in her loving humility, she wipes His feet with her hair. The odour of the ointment fills the house, and Judas Iscariot expresses his indignation at what seems to him and others a lavish waste[5]. He veils his covetousness under the pretence of charity, saying that the ointment might have been sold, and the large proceeds distributed among the poor[6]. But he, the avaricious and dishonest treasurer of the Twelve, is rebuked for this cavilling by his Master. The disciples, it is said, will always have

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[3] 'Simon the leper,' meaning probably one who had been afflicted with leprosy, and had been cured by our Lord, is not mentioned elsewhere. Some suppose that the house is so described, as having belonged to Simon in his lifetime. It has been suggested that he may have been the father of Lazarus and his sisters, or that Martha was his widow.

The fact that Lazarus was imperilled by the conspiracy against Jesus (see verses 10, 11) may account for the silence of the earlier Evangelists as to him and his sisters.

[4] The word (πιστικῆς) which is translated 'spikenard' (nardi spicati, Vulg.) is variously explained. Some would render it 'pure' or 'liquid' nard (cp. Mark xiv. 3, R. V. mg.); others 'pistic nard,' regarding this as some local name.

Spikenard is 'an Indian product, from a plant growing at great height on the Himalayas, and therefore very costly' (Oxf. *Helps*, 290). This would probably be the Syrian nard, 'only next in value to the Indian.'

[5] The complaint, which St. Matthew attributes to the disciples generally, and St. Mark to some of those present, is assigned by St. John to Judas alone.

The words 'bare,' &c. are rendered in R. V. 'took away (i. e. made away with) what was put therein.'

[6] For the value of a *denarius*, see Matt. xx. 2, Luke x. 35, John vi. 7.

opportunities of doing kindness to the poor, whereas the day for showing such affection to their Lord is closing. Mary's offering is, as it were, the first stage in His embalming, and she has kept her precious gift for this last proof of devotion. St. Matthew and St. Mark tell us that a promise is added of her loving sacrifice being recorded, 'wherever the gospel shall be preached throughout the whole world[7].'

The triumphal entry. The entry into Jerusalem probably takes place on the day following the events just narrated[8]. The short journey across the Mount of Olives is commenced on foot; but two disciples have been sent to the neighbouring village of Bethphage, to bring an ass and her colt which they will find there[9]. On learning for what purpose these are required, the owners raise no objection to their being taken. They are brought to Jesus, and He is mounted upon the colt, some of the people first spreading their garments upon it as a mark of honour. Others, not content with this, strew the path with their cloaks[10], and with branches which they have torn from the olives and other fruit trees that line the road.

Rumours of the intended visit of the Prophet of Nazareth have reached Jerusalem, and another crowd comes out to meet Him, carrying branches of palm in their hands. The two streams meet, and, as they begin the descent of the Mount of Olives, loud cries of 'Hosanna' are raised. The people rejoice at all the mighty works that they have seen, the great miracle of the raising of Lazarus being specially recalled. It is felt that this is a royal procession, and words are used which describe Him

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[7] Some have sought to identify this story with that given in St. Luke vii. 36–50 (see part ii. p. 99). But 'an action of this sort, which had once been commended by our Lord, was very likely to be repeated' (Alford, i. 352).

[8] This was on the first day of the week, 'Palm Sunday,' as we call it.

[9] St. Mark and St. Luke mention both Bethphage and Bethany, St. Matthew Bethphage only. They were apparently close together, and some two miles from Jerusalem. Bethphage means 'house of figs,' Bethany 'house of dates.'

[10] Compare with this the account of Jehu's coronation (2 Kings ix. 13).

as the Son of David and the King of Israel[11]. It is the fulfilment, as the disciples afterwards recognize, of the prophecy of Zechariah (ch. ix. 9), which foretold how her King should come to the daughter of Sion sitting on an ass' colt[12]. In the crowd there are envious Pharisees, who, alarmed that 'the world' seems to have gone after Him whose destruction they are seeking to compass, bid Jesus rebuke His disciples for this clamour. But He, pointing to the rocks around them, tells them that if these men are silenced the very stones will cry out (Hab. ii. 11).

The weeping over Jerusalem. The procession, delayed for a moment by this interruption, presently renews its advance. The path at this point rises again, till it reaches a ledge of rock from which travellers can see the whole city of Jerusalem[13]. Here there is another pause; and here, moved by the beautiful view before Him, and the thought of the horrors to be enacted there, Jesus weeps over the city[14]. It is a strange reaction from that jubilant march, when He, who is thus honoured, gives way to passionate weeping; a grief the cause of which is hid from the eyes of the multitude. He, whose gaze can pierce the future, while He looks down on the magnificent city, on 'the marble pinnacles and gilded roof of the Temple' with its vast enclosure, sees, as in a vision, the successive stages of the end which is coming; first, the siege—the Roman legions encamped round Jerusalem, and the city surrounded with a 'palisade'

[11] 'Hosanna' means 'save now.' The words used by the multitude are taken from the Psalms which were commonly sung at the Feasts of Passover and Tabernacles.

[12] This fulfilment is explained by the words which follow in the prophetical book, telling how the horse and the battle-bow shall be cut off, and the reign of peace, of which this riding on the ass is the symbol, shall begin (see Expos. *G. T.* i. 807).

[13] Dean Stanley describes (*S. and P.* 193) how at this point 'in an instant the whole city bursts into view. It is hardly possible,' he says, 'to doubt that this rocky ledge was the exact spot where the multitude paused again.'

[14] For the contrast between the word used here (ἔκλαυσεν) and that in John xi. 35 (ἐδάκρυσεν), see p. 136.

(R.V. mg.); then the capture, and the massacre which shall follow; and lastly walls and buildings rased to the ground, 'not one stone left upon another[15].' And all this, because these blinded Jews have not recognized the day of divine visitation, nor known the things which 'belong to their peace.'

Excitement in Jerusalem. When at last the procession reaches the walls, the city is filled with excitement. The question, 'Who is this?' is heard on all sides, and the answer seems to show that the enthusiasm has already been damped by the fear of those who are seeking to destroy Him whom His admirers have just greeted as the 'Son of David.' They now describe Him simply as 'Jesus, the prophet of Nazareth of Galilee[16].'

28. THE BARREN FIG-TREE. CLEANSING THE TEMPLE. THE INQUIRING GREEKS.

Mark xi. 12–23; John xii. 20–43.

(Cp. MATT. xxi. 12–22; LUKE xix. 45–48.)

Withering the fig-tree. After the events just recorded Jesus returns to Bethany with His disciples. On the following morning, when He is on His way to Jerusalem, He sees a 'single' (R.V. mg.) or solitary fig-tree. Though the ordinary time for bearing has not arrived, the show of foliage should imply the presence of fruit also; for the fruit of these fig-trees generally appears before the leaves. But this tree is a barren one, or has blossomed prematurely into leaf; and for this delusive promise Jesus pronounces on it the curse of fruitlessness for ever. It is a figure, like that of the barren tree in the parable (Luke xiii. 6–9), of the case of those who merely cumber the ground,

[15] The terrible story of the siege and capture of Jerusalem by Titus in A.D. 70, is told at great length by Josephus (*B. J.* vi).

[16] 'Already, as it were, a shadow of distrust is falling over their high Messianic hopes, as they come in contact with the contempt and hostility of the capital' (Farrar, ii. 203).

or who, making a profession of religion, bring forth no fruit unto holiness [1].

On the next day, as St. Mark tells us, the tree is found to be dried up from the roots [2]. The disciples are filled with amazement; but their Master tells them that, if they have faith, they shall do greater works than this. For faith can even remove mountains (cp. 1 Cor. xiii. 2), and the expression of this faith in prayer will ensure whatever they desire or ask [3].

Cleansing the Temple. At the close of the ministry, as on the occasion of the first Passover at its commencement, the buyers and sellers, who have made the house of prayer a den of 'robbers' (R.V.) [4], are turned out of the sacred enclosure, and their tables and seats are overthrown [5]. In the Temple, thus purified, St. Luke describes Jesus as teaching daily [6]. Here, as St. Matthew tells us, the blind and the lame come to Him to be healed; while the

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[1] For the first hearers this miracle was probably a historical parable. 'The fig-tree was the Jewish people—full of the leaves of a useless profession, but without fruit; and further, all hypocrites of every kind, in every age' (Alford, i. 151).

[2] St. Mark appears to give the exact order of events. St. Matthew, here again disregarding the order of time in favour of effective combination, gives the whole story together. The miracle appears to have been wrought on the way to Jerusalem on the Monday—the same day as that on which the Temple was cleansed—and the results of the curse, which commenced at once (Matt. xxi. 19), not to have been discovered till the following morning.

[3] To 'remove mountains' was a Jewish phrase for to do anything which had seemed impossible.

St. Mark introduces here the warning about forgiveness, as a condition of acceptable prayer, which is given by St. Matthew (ch. vi. 14, 15) at the conclusion of teaching the Lord's Prayer.

[4] Two prophecies (Isa. lvi. 7 and Jer. vii. 11) are combined here.

[5] Opinions differ as to whether this cleansing is distinct from that placed by St. John (ch. ii. 13–17) at the commencement of the ministry (see p. 63). Such a symbolic act was suited both to the opening and the close of His work who came as the great Purifier.

[6] St. Luke, like St. Matthew, places the cleansing of the Temple immediately after the triumphal entry. But St. Mark, whose chronology is probably in this part more accurate throughout, describes Jesus as on this day merely entering the Temple and looking round, and returning for its purification on the following day.

children echo those shouts of praise which had been heard at the triumphal entry, 'Hosanna to the Son of David.' These cries again rouse the jealousy of the chief priests and Scribes, whose protest is met by Jesus with a quotation of the Psalmist's words (Ps. viii. 2)—'Out of the mouths of babes and sucklings Thou hast perfected praise[7]'. Beyond this protest Jesus is not at first interfered with; for His opponents are afraid of provoking a popular outbreak, since the people are 'very attentive to hear Him.'

Story of the inquiring Greeks[8]. There is some doubt as to the place in the events of Holy Week of the incident of the inquiring Greeks. It may have been on the same day as the cleansing of the Temple. St. John, who alone gives us this story, places it immediately after the triumphal entry[9]. Some, however, suppose it to have been on the Tuesday in this week. Without discussing this question, the story may be conveniently related here.

Certain Greeks, who are among the strangers come up 'to worship at the feast,' are desirous of seeing Jesus. They express this wish to Philip, perhaps attracted by his Greek name, or by his connexion with Bethsaida, a district where many Greeks are settled. Philip confers with his fellow townsman, Andrew (cp. John i. 44), and the two bring the news to Jesus. We are not actually told whether these Greeks were admitted to an interview; but, from the silence of the Evangelist, and the words of our

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[7] These last words are quoted from the LXX version. The rendering of the Hebrew is 'ordained' or 'established (R. V.) strength.'

[8] This story of the inquiring Greeks at the close of our Lord's life corresponds to the visit of the Magi at its beginning. 'Chaldaeans from the east had sought His cradle, these Greeks from the west came to His cross' (Farrar, ii. 207).

An old tradition, however, represents these Greeks as having been sent by Abgarus, king of Edessa in Mesopotamia, who had heard of the fame of Jesus, and wished to offer Him a safe retreat in this time of danger.

[9] This is 'the only incident which St. John has recorded from the eventful days between the entry into Jerusalem and the evening of the Last Supper' (see S. C. ii. 180).

Lord which are recorded, we may perhaps infer that their request was granted[10]. Jesus then explains that this tribute of the Gentile world is a further proof that the hour has arrived in which He shall be glorified. It is as the first-fruits of the great harvest, which is to spring from the corn of wheat cast into the ground and dying—the harvest, through His death of sacrifice, of a ransomed and regenerated world[11]. The truth is again proclaimed that 'sacrifice, self-surrender, death is the condition of the highest life,' both for Master and disciple. The soul of Jesus is troubled by the conflict of thoughts which this incident has aroused[12]; and the prayer which He offers, that He may be brought victorious through this last conflict, and that so the Father's name may be glorified, is answered by a voice from heaven—'I have both glorified it and will glorify it again[13]'. The sound is heard by all, but the actual words by Jesus alone. To some it seems to be but a peal of thunder; others suppose that it is an angel speaking. He tells them that the voice is sent for their sakes; for now the judgement of this world has come, and its Prince is cast out[14]. And then He goes on to signify the manner of that death, which shall result in this triumph—to refer

[10] Dean Alford, however, says (i. 598): 'Did the Greeks see (i. e. speak with) Jesus, or not? Certainly *not*, if I understand His discourse rightly. But they may have been present, and have understood it.'

[11] St. Paul uses this same figure of the seed sown and apparently dying in his argument for the Resurrection of the body (1 Cor. xv. 36–38). Compare also Bishop Pearson's exposition of this article of our creed (i. 446). 'Thus,' he concludes, 'all things are repaired by corrupting, are preserved by perishing, and revive by dying,' &c.

[12] 'Concurrebat horror mortis et ardor obedientiae' (Bengel). The prayer now offered may be said to anticipate the agony in the garden of Gethsemane, and the prayer of resignation offered there, which St. John alone does not record.

[13] This was the third occasion on which a voice from heaven was heard. Both at the Baptism and at the Transfiguration Jesus had been proclaimed by such voice 'the beloved Son.' These three declarations mark the beginning, the middle, and the close of the ministry (see Trench, *Studies*, 209).

[14] 'The prince of this world' was a common Jewish expression for Satan. Compare 'the god of this world' (2 Cor. iv. 4).

to the magnetic power of the Cross, where He, hanging in His degradation and agony, shall 'draw all men unto Him[15].'

Perplexity of the hearers. These words cause fresh perplexity. The 'law' has taught these hearers that the Messiah shall reign for ever; and now He, whom many regard as the Messiah, talks mysteriously of His removal. 'Is the "Son of man," as He has called Himself, distinct from the Messiah?[16]' No direct answer is given. The questioners are briefly bidden to walk in the light, which is with them. And then Jesus departs and hides Himself from them.

The Evangelist's comment. St. John adds a lament over the obstinacy of those who, as foretold by the prophet Isaiah, have refused to believe in Jesus, in spite of all His miracles[17]. There are some indeed, the Evangelist tells us, even among the members of the Sanhedrin, who secretly believe on Him; but they fear to make confession of their faith, lest they should bring on themselves the sentence of excommunication; 'for they love the praise of men more than the praise of God.'

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[15] Our Lord had used this same description of His death in His conversation with Nicodemus (John iii. 14), when He compared it to the lifting up of the serpent in the wilderness (see part ii. p. 127).

'Christ must first be *lifted up*, and then Christ will *draw*. The Person lifted up shall become, by that lifting up, the magnet of universal man' (Vaughan, *Wholesome Words*, &c. 39).

[16] 'There is nothing to show that the title "Son of man" was understood to be a title of Messiah. On the contrary, the "Son of man" and the Messiah are, as it were, set one against the other' (S. C. ii. 34). On the other hand, it is said that this passage shows that the title was 'suggestive of Messiahship, though not quite definite.'

For a full account of this title, see Hastings, *D. B.* ii. 622, 623.

[17] Our Lord quotes the same prophecy (Matt. xiii. 14, 15, &c.: cp. also Acts xxviii. 26, 27; Rom. xi. 8).

29. THE DAY OF QUESTIONS. PHARISEES AND HERODIANS, SADDUCEES, ETC.

Mark xi. 27–33, xii. 13–37, 41–44.

(Cp. Matt. xxi. 23–27, xxii. 15–46; Luke xx. 1–8, 20–44, xxi. 1–4.)

THE COMPACT FOR BETRAYAL.

Luke xxii. 1–6.

(Cp. Matt. xxvi. 1–5, 14–16; Mark xiv. 1, 2, 10, 11.)

The question of authority. The events and teaching of the third day of this Holy Week are very fully recorded. It is the day of the last and most determined efforts to find some ground of grave accusation against our Lord. The attacks commence with a deputation from the Sanhedrin, which is sent to demand of Jesus His authority for undertaking the duties of a professed teacher[1], for accepting the homage of the admiring crowd, and for the high-handed proceeding of turning the buyers and sellers out of the Temple. It is met by a question as to the Baptist's authority, which these men are unable to answer[2]. If they admit that John was a divinely accredited messenger, they must, to be consistent, accept his teaching, including his testimony to the greater Teacher who was to follow[3]. If they deny this authority, they will incur the wrath of the people, who are unanimous in regarding John as a prophet. They therefore

[1] Jesus, we are told (Matt. vii. 29), taught 'as one having authority,' and not, like the Scribes, as a mere interpreter of the Mosaic law. The Rabbis, however, maintained that all authoritative teaching must be given by one who had first been trained by some great teacher, and had received a formal ordination to this office.

[2] 'The question . . . is intended to show whether they have the same standards as He for testing the question of divine authority' (Gould, *I. C. C.* 218).

[3] Our Lord reminds these men that the Sanhedrin had sent a similar deputation to inquire into the Baptist's authority (John i. 19), and that he had told them of One who should be preferred before him.

decline to attempt a definite reply, and their claim to demand the authority for what Jesus has done and taught is ignored by Him. The interview gives occasion for three parables—the two sons, the wicked husbandmen, and the marriage of the king's son—the first and last of which are given by St. Matthew alone (see part ii. pp. 83, 86).

Question as to the tribute money. The next attack is made by Pharisees and Herodians. This seems a strange alliance, but both parties doubtless feel that Jesus is their most formidable foe. The Herodians were looked upon as the Romanizing faction among the Jews, because they upheld the rule of the Herods. But their support was perhaps given to this dynasty, as retaining for the Jews something like government by those of their own nation, and as holding out some hope of independence. The two sets of delegates come with a pretence of the deepest respect, though really designing to entangle Jesus in His talk. Their question as to the lawfulness of giving tribute to Caesar must, they think, either lead to His forfeiting His popularity, if He is so unpatriotic as to answer, 'Yes'; or give an opening for denouncing Him to the Roman authorities, if He says that such giving is unlawful. But Jesus commands these tempters to show Him the tribute money [5]; and when a denarius, stamped with the likeness and title of the Emperor, is brought [6], He tells

[4] See Hastings, *D. B.* ii. 362. St. Mark (ch. iii. 6) speaks of the Pharisees as combining on another occasion with the Herodians against Jesus. From a comparison of his version of the warning to the disciples against 'leaven' or false doctrine (ch. viii. 15) with St. Matthew's (ch. xvi. 6), it would seem as if, as regards religious teaching, there was some sympathy between the Herodians and the Sadducees.

[5] For the difference between this and the tribute money in Matt. xvii. 24, see p. 111.

[6] 'By a strange concurrence the coin, which on Christ's demand was handed to Him, bore the image of the Emperor' (Edersh. i. 386, n.). Until the time of Vespasian, out of regard for Jewish prejudices, there was a special coinage for use in Palestine, without image of any kind. But other coins found their way into the country, and this one bore the likeness of the Emperor Tiberius.

them that this is no question of giving, but of *restoring* that which is due[7]. Their acceptance of the coinage implies recognition of the ruler; and therefore they will be rendering to God the honour due to Him, not, as they seem to suppose by withholding allegiance, but by submitting themselves to the powers that be, as ordained by Him (Rom. xiii. 1)[8].

Question of the Sadducees. The interview with a deputation of Sadducees, which follows, is almost the only occasion on which our Lord, during His ministry, was brought into collision with this sect[9]. Their denial of the Resurrection followed from their contention that the Pentateuch, which, as they declared, contained no intimation of a future life, was the only teaching of Moses. The Pharisees, on the other hand, maintained the authority of an oral revelation through Moses, apart from these writings. Captious though the question is which the Sadducees now put to our Lord, He rebukes them not, like the Pharisees, for hypocrisy, but for ignorance. He tells them that this ignorance is shown by their importing into their ideas of the future state, which they deny, and which they probably design to turn into ridicule by their imaginary case of the seven brethren, the relations and conditions of this present life[10]. He further refutes them by a passage from the Pentateuch itself, in which

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[7] Jesus answers their questions about *giving* (δοῦναι) by telling them to *give back* (ἀπόδοτε). By accepting the Emperor's coinage they had acknowledged his supremacy, and were bound to render 'tribute to whom tribute is due' (Rom. xiii. 7).

[8] Others, however, explain the words as meaning simply that submission to the Emperor might be reconciled with their duty to God.

[9] St. Matthew (ch. xvi. 1) describes Pharisees and Sadducees as coming together to demand a sign from heaven. But it is not till after the Resurrection that we find the latter, as the party whose special tenets are then assailed, taking the lead in opposition to the new faith (see Acts iv. 1, v. 17).

[10] Such marriages of a deceased brother's widow are called 'levirate' marriages, from the Latin *levir*, a brother-in-law. The Pharisees maintained that in such cases the first husband would receive his wife again in the other world.

God implies that His covenant with the patriarchs continued after their natural death [11].

The Scribe's question. The Pharisees make one more attempt. They put forward a lawyer or Scribe—one of those experts in the Jewish law who indulged in idle discussions as to the relative importance of its various commandments [12]. He puts a question, tempting or trying our Lord, but not apparently with such malicious designs as the former deputations, asking which, or of what kind is the great commandment. It is easily answered; for the whole law may be summed up in the two great commandments of love to God and love to man. The Scribe, acknowledging the great truth thus proclaimed, that such love far surpasses all ceremonial observances, is commended as 'not far from the kingdom of God.'

The widow's mite. To the same day probably belongs the story of the widow and her humble but acceptable offering. The Pharisees are of their abundance casting gifts into the treasury [13], but this poor woman's self-denial is greater than theirs, since she gives all her living. With this commendation, spoken to the disciples, Jesus leaves the Temple for the last time.

Jesus' question to the Pharisees. The question now put to the Pharisees is intended to expose the insufficiency of the Messianic idea taught by the Rabbis [14]. This accepted

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[11] 'Jesus proceeds to answer the objection which their question implied, viz. that the doctrine of the resurrection is inconsistent with the Mosaic law; on the contrary, Moses implies the doctrine' (Plummer, *I. C. C.* 470).

The rendering of ver. 26 should be 'in the book of Moses in the Bush.' or 'in the place concerning the Bush.'

[12] The Rabbis had spent much time in discussing the relative importance of the several commandments, both moral and ceremonial. Our Lord's answer may remind us of St. James' statement (ch. ii. 10) as to the interdependence of the whole law.

[13] The treasury (γαζοφυλάκιον) was in the outer court of the Temple. It had thirteen trumpet-shaped openings to receive offerings.

[14] 'By emphasizing the descent from David . . . they were in danger of passing over the really important matter, which made Him not so much David's Son, but his Lord' (Gould, *I. C. C.* 434, 435).

description of Christ makes Him the 'Son of David[15]'. But David in spirit calls Him Lord[16]. How are these apparently conflicting titles to be reconciled[17]? No answer can be given; and no man after this ventures to ask Jesus any more questions. There follows a long denunciation of these impostors and hypocrites, over whom the divine judgement is impending (see part ii. pp. 56–60).

The compact for betrayal. The members of the Sanhedrin now assemble in the palace or 'court' (R.V.) of Caiaphas (Matt. xxvi. 3) to concert plans for Jesus' arrest. This must not be attempted on the feast-day, for His popularity may provoke a riot among the crowds who will then be assembled. The arrival of Judas[18] with an offer to betray his Master is welcomed[19]. They agree to give him thirty pieces of silver[20]; and from this time he watches for an opportunity to carry out his treacherous scheme.

30. THE LAST SUPPER. THE EXAMPLE OF HUMILITY.

Luke xxii. 7–30; John xiii. 1–17.

(Cp. Matt. xxvi. 17–30; Mark xiv. 12–26.)

Preparation for the Passover. After the harassing day of questions, our Lord seems to have retired with His followers to

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[15] So the crowds had saluted Him at the triumphal entry (Matt. xxi. 9); and by this name He was appealed to on other occasions (Matt. ix. 27, xv. 22, xx. 30).

[16] 'In spirit' means with the authority of one inspired.

[17] The opening words of this psalm (cx) are 'Jehovah said to Adonai.' The latter is found in such compound names as Adoni-zedec (Josh. x. 1, 3), Adoni-bezek (Judges i. 5–7), Adonijah (1 Kings i. 5), and Adoniram (1 Kings iv. 6). David's use of such a title implied that He, who should be David's Son by human birth, should also be his King and Lord. St. Peter makes a similar use of this passage in the conclusion of his address on the day of Pentecost (Acts ii. 34, 35).

[18] For the words 'Satan entered into him,' see p. 157.

[19] The 'captains' were 'the leaders of the corps of Levites, which kept guard in and about the Temple' (Plummer, *I. C. C.* iv. 91).

[20] St. Matthew alone (ch. xxvi. 15) gives the sum (cp. Zech. xi. 12).

Bethany, and remained in seclusion there; but, as the festival approaches, this retirement must needs end, and Jerusalem be revisited. Peter and John are sent forward to make preparations. They are told that, after entering the city, they will meet a man, whom they may identify by his bearing a pitcher of water, and must inform him that their Master intends to eat the Passover at his house. Thereupon, he will at once conduct them to an upper room, furnished and prepared, where they are to get all ready. There the needful preparations are accordingly made[1].

The last Supper. In the evening Jesus and the rest of the Apostles arrive. They 'sit down'; or rather, according to eastern custom, recline; and, when they have taken their places, Jesus tells them of His earnest desire to eat the Passover with them before the end comes. This is to be His last Passover on earth—the type of a greater feast and more perfect communion in the kingdom of God. Then He takes a cup—the first probably of the four cups of wine and water, which later custom had added to the Paschal celebration—and, having pronounced over it the usual blessing, bids them divide it among themselves[2].

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[1] It has been supposed by some that this was the house of St. Mark's parents, referred to in Acts xii. 12. Another tradition assigned the ownership to Joseph of Arimathaea. 'It was a common thing for the inhabitants of Jerusalem to lend a room to pilgrims for the Passover, the usual payment being the skin of the paschal lamb and the vessels used at the meal' (Plummer, *I. C. C.* 493).

The word for 'guest-chamber' (*κατάλυμα*) is the same as that used for the inn at Bethlehem (Luke ii. 7). The room would be furnished with the usual horse-shoe table, and the *triclinia* or three couches, on which the guests reclined, each resting on his left elbow, the right hand being thus left free. The scene therefore was really very different from the pictures of it, with which we are familiar. The custom of eating the Passover standing had been long since abandoned.

[2] 'In the Jewish ritual, the person who presided began by asking a blessing on the feast; then blessed, drank, and passed the first cup.' There are, however, several difficult questions relating to the connexion of the last Supper with the Passover; and among them is this first passing of the cup, which, with the words immediately preceding, is given by St. Luke alone. It is uncertain what the exact ritual of the Passover was at this time, and how far our Lord adopted the prevailing usage; and there is some doubt

He tells them that He will not drink again of the fruit of the vine till the kingdom of God shall have come.

Two incidents, placed by St. Luke after the actual institution of the sacrament of the Lord's Supper, seem to have occurred earlier. One is the announcement of His approaching betrayal by one of their own number, and the anxious inquiries of the disciples as to which of them can be the traitor. St. Matthew and St. Mark place this before the Supper. The story is given more fully by St. John (see p. 157). The other is the dispute as to precedence, which we may infer to have arisen when the disciples were taking their places at table, the question being who should recline next to their Master[3]. This rivalry is rebuked in words almost the same as those used on a previous occasion (see p. 120)[4]. A promise also follows of the exceeding great reward for those who have shared their Lord's trials, in words which recall the promise made before in answer to St. Peter's question (Matt. xix. 27, 28).

Institution of the Lord's Supper[5]. The Paschal Supper

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whether St. Luke really records two passings of the cup or only one (see Plummer, *I. C. C.* 495).

[3] The washing of the disciples' feet was probably also designed as a rebuke to these disputants, attention being thus specially called to their Master's having performed among them the work of a servant.

[4] Contentions of this sort are recorded on different occasions. The ambitious spirit was in one case contrasted with the humility of the little child (Matt. xviii. 1–6; Mark x. 13–16; Luke ix. 46–48). It broke out again after the request of the sons of Zebedee (Matt. xx. 24–28; Mark x. 41–45), and received the same rebuke as here.

[5] We have four accounts of the institution of the Lord's Supper—those in the three Synoptic Gospels, and that given by St. Paul in 1 Cor. xi. 23–25. The accounts of St. Matthew and St. Mark are almost in the same words. St. Luke and St. Paul both add to the blessing of the bread, the words, 'This do in remembrance of Me'; and St. Paul repeats these words after the blessing of the cup. Other words added in A. V. after the breaking of the bread—'which is given' (St. Luke), or 'which is broken (St. Paul) for you'—are doubtful (see R. V. and mg. in both cases).

For the meaning of these words of institution we may refer to the two aspects in which this sacrament is presented to us by St. Paul—first as a 'communion' (1 Cor. x. 16), and then as a memorial (1 Cor. xi. 26). These

is drawing to a close, when Jesus takes a piece of the unleavened cake; and, having offered over it the customary blessing or thanksgiving, gives it to His disciples, telling them to take and eat, for this is His body. When the Supper is ended, Jesus again offers thanks, and gives them 'the cup of blessing,' usually sent round at the close of the meal, which He describes as His 'blood of the new testament,' or 'covenant' (R.V.)—or, as St. Luke and St. Paul give the words, 'the new testament in His blood' —shed for many for the remission of sins. The Hallel, or hymn of praise (part probably of Psalms cxv–cxviii), which usually concluded the Passover, is then sung; and after this they go out to the Mount of Olives [6].

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two aspects are found also in our words of administration, which combine those of the first P. B. of Edward VI, issued in A. D. 1549, with those of the second P. B. in A. D. 1552—a compromise made in A. D. 1559.

[6] The Synoptic Gospels speak of this meal as if it were an actual Passover. St. John, however, describes it (ch. xiii. 1) as 'before the feast of the Passover.' He also tells us (ch. xiii. 29) that the disciples supposed Judas had left the upper chamber to buy 'what they had need of against the feast,' and that, on the following morning, the priests and rulers would not enter Pilate's judgement hall, lest they should thereby be defiled, and unable to eat the Passover (ch. xviii. 28). Again, he describes the time of the trial before Pilate as 'the preparation of the Passover' (ch. xix. 14).

The following is a brief summary of the modes of reconciling these accounts which have been proposed:—

i. That, as the feast was regarded as commencing on the evening of the previous day, our Lord did eat an actual Paschal Supper then with His disciples, while the priests and others did not have their meal till the evening of the following day.

ii. That 'the Passover' in St. John does not mean merely the Paschal Supper, but the whole feast of unleavened bread, and that 'the preparation' refers to that for the Paschal Sabbath, which fell on the following day.

iii. That the last Supper was not intended to be an actual Paschal meal, but an occasion of instituting the new Christian ordinance, which was to take its place. But that, before the Synoptic Gospels were written, this had come to be called metaphorically a Passover; and that St. John, writing later, is careful to correct the misapprehension, to which this name had given rise.

The actual antitype of the Passover, as St. Paul implies (1 Cor. v. 7), is the sacrifice of the death of Christ itself.

Washing the disciples' feet. This, which St. John alone has recorded, is described by him as taking place when supper was ended[7]. Such duty was commonly performed by slaves, and no greater proof than this could have been given of the supreme humility of our Lord. According to custom the sandals had been laid aside on entering the room, and Jesus, passing behind the disciples, proceeds to wash their dusty feet, as they recline at table. The impulsive Peter protests; but, on being told that any one who does not accept this symbolic act has no part in His Master, he eagerly demands that not only his feet, but his hands and head may be so cleansed. Such purification, he is told, is needless for disciples, since these, except the traitor, are already clean[8]. When the washing is over, the Lord explains to them that He has thereby given them an example. It is a parting lesson on the humility and love which are essentials of discipleship. The servants, who are not greater than their Lord, must be ready to do as He their Master has done.

(The predictions of the betrayal and of Peter's denial, uttered during the last Supper, are dealt with in the following sections (pp. 157, 158); and the discourses delivered in and after leaving the upper chamber, and recorded by St. John alone, in part ii. pp. 157–166).

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[7] Some, however, suppose that it took place earlier in the meal, and the words here (*δείπνου γενομένου*) may mean, 'supper having arrived,' or with a different reading (*γινομένου*), 'during supper' (R. V.). After the first cup had been sent round, the master of the feast used to rise and wash his hands. This was done again later in the meal, all who were present then joining. But it is probable that the washing of the disciples' feet, naturally connected with this washing of hands, took place after the first of these, when the disciples would still be reclining, and conveniently placed for the purpose (see Edersh. ii. 497).

[8] 'This bathing, the bath of the new birth . . . in the purifying effect of faith working by love, the Apostles, with one exception, *had*; and this *foot-washing* represented to them, besides its lesson of humility and brotherly love, their daily need of cleansing from daily pollution . . . at the hands of their divine Master: see 2 Cor. vii. 1; James i. 21' (Alford, i. 604).

31. PREDICTIONS AS TO JUDAS AND PETER.

John xiii. 18–30.

Luke xxii. 31–38.

(Cp. Matt. xxvi. 31–35; Mark xiv. 27–31; John xiii. 36–38.)

THE FATE OF JUDAS. THE AGONY AND THE ARREST.

Matt. xxvii. 3–10. **Luke xxii. 39–53.**

(Cp. Matt. xxvi. 36–56; Mark xiv. 32–52; John xviii. 1–11.)

Prediction of Judas' treachery. This prediction is given most fully by St. John, who places it immediately after the washing of the disciples' feet. It is described as fulfilling a prophecy in the Psalms (xli. 9)[1], and words follow telling of that union which Judas' apostasy is to forfeit[2]. Then the statement is clearly made that one of those present will betray his Master. The Apostles are in consternation, and Peter beckons to John, placed next to Jesus, to ask for enlightenment. His question is answered by an act, which, as is explained, shall reveal the traitor. 'The sop[3]' is handed first to Judas, who has already made his inquiry, and has been answered (Matt. xxvi. 25). The conflict raging in his heart is 'at that moment decided.' The power which has suggested the awful crime (Luke xxii. 3; John xiii. 2) takes more forcible possession of him; Satan has 'entered into him.' The words of Jesus,

[1] This has been supposed to have originally referred to the treachery of Ahitophel in joining the rebellion of Absalom (2 Sam. xv. 31). Eating bread together was regarded as a pledge of friendship.

With the words, 'I know whom I have chosen,' compare John vi. 70.

[2] 'The saying sets forth the dignity of that office, from which Judas was about to fall,' as one 'invested with an ambassadorship' for the Son and for the Father (Alford, i. 606).

[3] This was a piece of the unleavened cake dipped in 'the dish'—a thick liquid of fruits steeped in vinegar—and then distributed among all the guests.

urging him to do his work quickly, are misunderstood as an order to him as treasurer to buy the necessaries for the feast, or to give alms to the poor. Judas goes out into the night —a symbol of that darkness of despair in which his treachery is to end.

Prediction of Peter's denial. There is some doubt as to the exact place of this prediction, whether spoken in the upper chamber or on the way to the Mount of Olives [4]. St. Matthew and St. Mark's accounts would seem to imply the latter; and they connect it with the quoting of a prophecy of Zechariah (ch. xiii. 7) as to the scattering of the sheep. St. John describes it as evoked by Peter's confident profession of readiness to follow his Master, and lay down his life for His sake. In St. Luke it is prefaced by words which speak of Satan having striven to gain some mastery over the other disciples also [5]; of Peter having been rescued by his Master's prayer, and of his strengthening his brethren, when his own faith is re-established. There follow words telling of the release of all from the restrictions imposed on them when they were first sent forth, and an intimation of the coming end, when their Master shall be numbered with the transgressors. The disciples, misunderstanding the words about buying a sword, produce two weapons [6];

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[4] Many suppose that the prediction was repeated. 'One thing,' says Dean Alford (i. 453), 'seems clear . . . that two announcements were made by the Lord to Peter of his future denial, occasioned by two very different professions of his.'

St. Mark, who speaks of the cock crowing twice, seems to give the prediction and its fulfilment (ch. xiv. 68-72) more exactly than the others.

[5] The word for 'desired to have' (ἐξητήσατο) means rather 'obtained by asking' (R.V. mg.). The 'sifting' may be connected with the temptations just mentioned, to which all the Apostles have been exposed. The prayer of our Lord is specially for Peter, as the leader among the Twelve.

[6] 'There is danger ahead physically as well as morally' (Expos. *G. T.* i. 628). This seems to be implied in the injunction to buy a sword. The two swords may have been provided for protection against attacks on the journey, or in case of disturbance at the feast. St. Chrysostom, however, explains them of the two knives used for slaughtering or carving the Paschal lamb (see Plummer, *I. C. C.* 506).

but the thought of resistance is at once dismissed. They then set out for the Mount of Olives.

The fate of Judas. This is given by St. Matthew only, but is referred to also in the Acts of the Apostles (ch. i. 18, 19). When he has seen the terrible results of his act in the condemnation of Jesus, Judas 'repents[7]' of what he has done, and hastens to restore to the chief priests and elders the wages of his iniquity. But his offer of restitution is contemptuously refused. Then he hurls into the 'sanctuary' (R. V.)[8] the thirty pieces of silver, and in his remorse rushes out and hangs himself. This bribe, which, as the price of blood, may not be given to the Temple treasury, is used to purchase a cemetery for strangers, another prophecy[9] being thus fulfilled[10].

The agony in the garden. The little band, having crossed the brook Cedron (or 'Kidron,' R. V.)[11], enter a 'garden'

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[7] The word here for 'repented' (*μεταμεληθείς*) denotes simply change of purpose (cp. Matt. xxi. 29; 2 Cor. vii. 8; Heb. vii. 21). Its meaning is very different from the word (*μετανοεῖν*) used of true repentance (see p. 28).

[8] The word (*ναός*) is that used for the Holy Place and the Holy of Holies, as distinct from that for the whole Temple (*ἱερόν*). The priests alone might enter the former; so that we must picture Judas as standing without, and hurling the money into the sanctuary (see Hastings, *D. B.* ii. 797).

[9] The nearest parallel to the words here quoted as from Jeremiah is Zech. xi. 12, 13. But there may be a reference to Jer. xviii. 2, 3 or xxxii. 6–12. It is remarkable that none of the minor prophets are named in the Gospels (see S. C. i. 189).

[10] In Acts i. 18, 19 Judas is said to have 'fallen headlong, and burst asunder.' The field, moreover, is described as having been purchased by himself. It has been suggested that he hung himself over a precipice, and that the rope broke. Also that blood-money, if the giver refused to take it back, must be applied by him to some public object; and that thus, what was really done by the Jewish rulers might, 'by a fiction of the law,' be regarded as the act of Judas himself.

(For these and other questions involved in the story of Judas—the motive for his crime, &c., see Hastings, *D. B.* ii. 797, 798.)

[11] St. John alone mentions the 'ravine,' or 'winter-torrent' (R. V. mg.), of Cedron. The name seems to have been given to the gloomy valley between the city and the Mount of Olives.

near the foot of the mountain. It is called Gethsemane[12], or 'the oil-press,' a press to crush the olives being placed there. Our Lord takes the three most favoured disciples with Him[13], the rest being left at the entrance. He tells the three of the anguish of soul which has come to Him, and, bidding them to tarry and watch, He goes forward alone. Then comes the struggle or 'agony,' the beginning of the final conflict with the powers of evil. Its intensity is shown by the 'bloody sweat.' Its bitterness comes, we may believe, from the crushing burden of sin—the sins of the whole world, to be borne in His body on the tree. The repeated prayer is not directly answered, but there appears an angel from heaven strengthening Him. Twice Jesus returns, and finds the three disciples asleep. The first time He has exhorted them to 'watch and pray.' When the third conflict is over, He tells them there is no more need of watching; the hour of His struggle is over, that of His betrayal has come.

The arrest. And then there follow the glare of torches, the tramp of an approaching multitude, and the clank of steel. The traitor appears, and with him a mixed company of officers of the Sanhedrin and Roman soldiers[14]. The Son of man is betrayed with a kiss. But at first there is no arrest. They who have come for this purpose are helpless before the calm dignity of Him who at once admits that it is He whom they are seeking, and they fall prostrate before Him. Peter, impetuous as ever, draws his sword, and cuts off the ear of Malchus, a servant of the High Priest[15]. The ear is healed[16], and Peter

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[12] The name 'Gethsemane' is given by St. Matthew and St. Mark. St. Luke simply calls it 'the place.' St. John calls it 'a garden.' It was about half a mile from the city walls.

[13] St. Matthew and St. Mark alone mention this selection (cp. Mark v. 37; Luke viii. 51; Matt. xvii. 1, &c.).

[14] St. Luke (ver. 52) speaks here again of the captains (cp. ch. xxii. 4) of the Temple; St. John (ch. xviii. 12) of the band or 'cohort,' and the 'chiliarch,' or 'military tribune' (R. V. mg.).

[15] The names both of the striker and the wounded are given by St. John alone, whose Gospel was written after St. Peter's death.

[16] 'Suffer ye thus far' may be a request to let Him do this before He is

is reminded that resistance will be useless, and fatal to those who resist. The Scriptures must be fulfilled; otherwise hosts of angels might have been summoned to the rescue. The multitude are reproached for coming armed to take, as if He were a brigand chief, One who has taught peacefully in the Temple [17]. Then the soldiers and others, having recovered from their panic, close round Jesus, and bind Him, and lead Him away. The disciples take to flight. St. Mark (ch. xiv. 51, 52) records how one 'young man'—probably the Evangelist himself—follows for a time; but, when the soldiers attempt to arrest him, he also flees, leaving behind him the linen clothes which, when aroused from sleep, he has hastily wrapped around him.

32. PETER'S DENIALS. JESUS BEFORE THE JEWISH RULERS.

Luke xxii. 54–71.

(Cp. MATT. xxvi. 57–75; MARK xiv. 53–72; JOHN xviii. 12–27.)

JESUS BROUGHT BEFORE PILATE AND BEFORE HEROD.

John xviii. 28–38; Luke xxiii. 1–12.

(Cp. MATT. xxvii. 1, 2, 11–14; MARK xv. 1–5.)

Peter's denials [1]. After his arrest Jesus is at once brought before the Jewish rulers. He is led to the palace of the High

bound, or an appeal to the captors not to retaliate, or an exhortation to the disciples to be patient. The latter seems to be supported by the words which follow in St. Matthew.

[17] St. Luke adds, 'For this is your hour, and the power of darkness'; the hour, that is, in which these, who were the instruments of the powers of darkness, were allowed to work their will, that the Scriptures might be fulfilled. For 'power of darkness' cp. Col. i. 13.

[1] St. Matthew and St. Mark give the account of these after the examination before the High Priest, while St. Luke places them before this trial, giving the whole story together. St. John describes the denials as taking place during the examination.

Priest[2], whither two disciples follow, Simon and, as St. John tells us (ch. xviii. 15), another—without doubt the Evangelist himself. The latter, being known at the palace, is at once admitted, and presently procures the same privilege for his companion. The story of the denial, which follows, is given by all four Evangelists. Peter, waiting with the servants by the fire, is recognized by one of the maids, and is charged with being one of the followers of Jesus of Nazareth. But he meets this challenge with a bold denial. The first crowing of a cock (Mark xiv. 68)[3] might have reminded him of his Lord's prediction; but it passes unheeded. Another—a maid again, according to St. Matthew and St. Mark—points him out as one of the disciples of the Teacher just arrested; and again he denies the charge. Once more the servants of the High Priest, conspicuous among whom is Malchus' kinsman (John xviii. 26), noting Peter's Galilaean dialect[4], declare him to be one of Jesus' followers. But, breaking out now into furious cursing, he denies all knowledge of Him of whom they speak. The cock crows again; and, as St. Luke adds, the Lord now turns a reproachful glance on His faithless disciple[5]. The prediction, with which his confident profession of loyalty had been met, is at last recalled, and, rushing out of the palace, he weeps bitterly[6].

Jesus before Annas. St. John alone tells us (ch. xviii. 13) that Jesus is first of all taken before Annas, the father-in-law of

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[2] It is doubtful whether the scene of Peter's denials was the house of Annas or of Caiaphas. Probably they both had quarters in the same palace.

[3] St. Mark alone speaks of two cock-crowings, both here and in his account of the prediction (ch. xiv. 72).

[4] 'The Galilaeans are said to have mixed the gutturals in pronunciation, and to have had in some respects a peculiar vocabulary' (Plummer, *I. C. C.* 516).

[5] This was probably when Jesus was being taken across the open court from the hall of Annas to that of Caiaphas, or being led away from the latter to Pilate.

[6] The story is essentially the same in all four Gospels, though there are some differences of detail. See, for a comparison of the four versions, S. C. ii 263–265; Alford, i. 206.

the acting High Priest, Caiaphas[7]. There He is questioned as to His disciples and His teaching. He replies that this teaching has always been given in public, and that the hearers can report as to its character[8]. For the apparent disrespect of this answer He is struck by one of the attendants, whom He rebukes with calm dignity. Then He is sent on bound to Caiaphas[9].

Before Caiaphas. This stage of the trial is given by St. Matthew and St. Mark. False witnesses are sought, and many come forward; but none are found whose charges are grave enough to ensure capital punishment, and their combined testimony is a tangle of contradictions. At last two come forward who recall Jesus' apparently presumptuous claim to be able to destroy the magnificent Temple and rebuild it in three days[10]; but these too contradict each other. The High Priest, irritated by the delay, protests against the continued silence of the accused, and then solemnly adjures Jesus to tell him whether He is the Christ. The answer, and the words which tell of the coming in glory of the 'Son of man,' are declared to be blasphemous. No further evidence is needed. The High Priest rends his clothes in horror, and the unanimous verdict is that the accused is liable to the penalty of death. When this so-called trial is over, there follow the first mocking and the buffeting. These St. Luke also has recorded.

Before the Sanhedrin. Another formality remains. A meeting of the Sanhedrin by night is irregular, and no decision passed then is valid. A full council is therefore convened at sunrise. This is apparently the stage of the trial to which

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[7] On Annas and Caiaphas (cp. Acts iv. 6), see p. 28.

[8] A like appeal to the publicity of his teaching and the testimony of his disciples is said (Plato, *Apol.* xxxiii) to have been made by Socrates when on his trial (see Expos. *G. T.* i. 849).

[9] The examination before Annas was a mark of respect to the deposed High Priest, but was really informal, as he had now no power to deal with such a matter. He therefore sends Jesus on to the house of Caiaphas, where the Scribes and Elders have assembled, and where the case is virtually decided.

[10] For the words, of which this charge was a perversion, see p. 64.

St. Luke passes at once, and which he alone records. Here Caiaphas seems to have again put the same questions, that the 'blasphemy,' which must ensure condemnation, may be repeated. The informal decision is now confirmed; and after this Jesus is led off to the Roman procurator, by whom the prisoner must also be condemned, that the sentence of death may be carried out without delay[11].

Jesus brought before Pilate. It is still early when they reach the Praetorium, or quarters of the Roman governor[12], who has come up from Caesarea to keep order during the feast. The Jews will not enter for fear of defilement[13], and therefore Pilate comes out to them. He demands a formal statement of the charge, which is now altered, taking, as St. Luke distinctly tells us, the form of treason. Jesus is falsely alleged to have forbidden to give tribute to Caesar (see p. 150), and the claim to the title of 'Christ,' which has before been described as 'blasphemy,' is now explained as a claim to royalty. The Jewish rulers are bidden to judge the prisoner according to their own law; but the power of inflicting capital punishment, which alone will satisfy them, has, as they say, been taken from them[14]. They therefore urge Pilate to carry out the sentence they have

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[11] 'Of the three successive trials, which our Lord underwent at the hands of the Jews, the first only—that before Annas—is related by St. John; the second—that before Caiaphas—by St. Matthew and St. Mark; the third—that before the Sanhedrin—by St. Luke alone' (Farrar, ii. 327).

[12] These quarters were either the gorgeous palace built by Herod the Great, or, as some think, a portion of the fortress of Antonia (see p. 64). The word here (*πραιτώριον*) is rendered in A. V. 'judgment hall,' and in R. V. 'palace.'

[13] Probably the defilement would be caused by the presence of leaven; but there is some doubt as to the exact meaning.

[14] 'According to the Talmud, they lost it forty years before the destruction of Jerusalem, which would be about this very time' (Hastings, *D. B.* ii. 633). It seems, however, doubtful whether they had absolutely lost this power, as regards religious questions. If so, the stoning of Stephen was an illegal act (Acts vii. 58, 59). Perhaps 'they sometimes did inflict such punishment and risked the consequences, . . . and the Romans sometimes found it expedient to ignore these transgressions.'

passed, and the way is thus prepared for fulfilling our Lord's predictions as to the manner of His death [15].

Interview between Jesus and Pilate. This interview, which takes place inside the Praetorium, now follows. Pilate is perplexed. The charge seems to point to this Prisoner being one of the patriotic Zealots (see p. 8), and yet it is the Jews themselves that have delivered Him up. What has He done to provoke them? Pilate indignantly disclaims any interest in merely Jewish questions, but he must learn the meaning of this charge of treason. Jesus, being questioned by him, explains that His kingdom is not political, but spiritual—a kingdom to be established through that witness to the truth which He came into the world to bear; a kingdom of which all who are 'of the truth' shall be subjects. Pilate impatiently demands, 'What is truth?[16]' and, the interview thus abruptly ending, goes out, and tells the Jews he can find no fault in the accused.

Jesus sent to Herod. It is probably at this point that Jesus is sent to Herod Antipas, who has also come up to Jerusalem for the Passover. St. Luke alone records this[17], telling how the Jews declare that Jesus teaches revolutionary doctrines throughout all 'Jewry' or 'Judæa' (R. V.), beginning from Galilee. Pilate eagerly catches at the word 'Galilee,' and seeks at once to get rid of this troublesome business, and to pay a compliment to Herod, by referring the matter to him. The latter has for long wished to see Jesus, whom he has supposed

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[15] For such predictions, cp. Matt. xx. 19; John iii. 14, xii. 32.

[16] Lord Bacon (*Essays*, i) has regarded Pilate's question as asked in mockery—'"What is truth?" said jesting Pilate, and would not stay for an answer.' Others, however, have taken a different view. 'In Pilate's whole conduct there is no trace of such a tone. It betrays throughout much of uncertainty, nothing of lightness; . . . sarcasm there was perhaps; but it was the mournful bitter sarcasm which hides inward unrest under sneering words' (Robertson, *Sermons*, i. pp. 330, 331).

[17] St. Luke, through his connexion with Antioch, may have had specia opportunities of knowing matters connected with the Herodian family. H tells us more about them than any other Evangelist, his informant perhap being Manaen, Herod's foster-brother (cp. Acts xiii. 1).

to be the Baptist risen again (Luke ix. 7–9). Jesus refuses to give any answer to this wicked ruler, and Herod and his followers on their part treat both accusers and accused with contempt. They array the prisoner in a gorgeous robe and send Him back to Pilate, and Pilate and Herod, who have been at enmity [18], are thus made friends again.

33. PILATE AND THE JEWS.

John xviii. 39–xix. 16.

(Cp. MATT. xxvii. 15–31; MARK xv. 6–20; LUKE xxiii. 13–25.)

THE CRUCIFIXION.

Matt. xxvii. 32–56. John xix. 31–37.

(Cp. MARK xv. 21–41; LUKE xxiii. 26–49; JOHN xix. 17–30.)

Pilate and the accusers. Once more Pilate is confronted by the difficult problem, how to deal with this prisoner, of whose innocence he feels assured. He once more declares to the Jews that he can find no reason for their charges; and Herod too has now declined to pass sentence. He makes one more effort to save Jesus, through the custom, which the Jews are now calling upon him to observe (Mark xv. 8), of releasing a prisoner at the feast [1]. He hopes that scourging may satisfy the accusers [2], and he gives them the choice for release between Jesus and a robber

[18] This estrangement may have been due to the massacre of the Galilaeans by Pilate (Luke xiii. 1). In Acts iv. 27 Herod and Pontius Pilate are described as conspiring against 'the holy child Jesus.'

[1] We have no account of this custom. It may have been introduced, possibly by the Herods, in imitation of the Greek and Roman customs at certain festivals. St. Mark (ch. xv. 6) seems rather to imply that Pilate had introduced it.

[2] For this punishment the prisoner was commonly stripped to the waist, tied by his hands to a pillar, and then beaten with the scourge or *flagellum* (cp. φραγελλώσας), or with the lictor's rods. Criminals were generally scourged before they were crucified.

and murderer, named Barabbas[3]. But it is useless. They demand that Barabbas shall be released and Jesus crucified. Then follow further indignities. The prisoner is taken into the Praetorium. There He is crowned with thorns and clothed in purple[4]; and, while offering Him feigned homage, they smite Him and spit upon Him.

Jesus delivered up to be crucified. Pilate now makes his last effort. He will see whether these Jews have any pity. Bringing the prisoner forth, with the mimic insignia of royalty, and all the marks of His sufferings, he bids them, 'Behold the man!' His appeal only evokes renewed outcries. He ironically bids the Jews take Him and crucify Him[5], and they retort by declaring that their law against blasphemy ought to be respected[6]. Further alarmed by their words, he has one more interview with Jesus, and inquires of Him whence He is; but no answer is given. Reminding the prisoner that with Him rests the decision of life or death, he is told that such power comes from God, and that they who have forced this decision upon him will have the greater sin.

Again Pilate proposes a release, but he is met by the charge that this will involve disloyalty to the Emperor. Jesus is once more brought forth, and Pilate, seated on the judgement seat, bids them 'Behold their King.' His words are met with louder shouts of 'Crucify Him,' and by the hypocritical profession of loyalty to Caesar. He has now a fresh cause of uneasiness—a message from his wife, who has received a warning in a dream

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[3] The name means 'son of a teacher' or 'of a father.' This choice has been explained as a preference by the rulers for one of their own order, or as due to the popularity of Barabbas as a leader in the outbreak caused by Pilate's attempt to apply the money of the Temple treasury to making an aqueduct.

[4] This crown was a mocking imitation of the Emperor's wreath of laurel. The scarlet or purple robe was the garb of royalty.

[5] They have already declared that they had no power to carry out this sentence (John xviii. 31).

[6] This refers back to the charge on which Jesus was convicted by the Sanhedrin (ch. xxvi. 65, 66). They presently (John xix. 12) revert to the charge of treason.

(Matt. xxvii. 19)[7]. He symbolizes his freedom from responsibility by washing his hands before the multitude; and his disclaimer is met by the ominous words, 'His blood be on us, and on our children.' Barabbas is released, and Jesus is delivered to be crucified.

The way to Golgotha. Jesus is now stripped of the purple robe, clad in His own garments, and led away. At first, according to custom, He carries His own cross. But, weakened by the long night of agony and the scourging, He sinks under the weight; and the burden is transferred to a Cyrenian, who meets them, called Simon[8]. Among those who follow are a number of women (Luke xxiii. 27–31), uttering loud cries of grief. Jesus, turning to these, bids them weep rather for themselves and for their children, and again foretells the terrible days which are coming on Jerusalem. *Then* to be childless will be deemed a blessing; *then* men shall even call for an earthquake to bury them. The outrage perpetrated now, while the nation still has life, will be surpassed by the cruelties then, when it shall be 'dry' and dying.

The Crucifixion. Golgotha, or Calvary (Luke xxiii. 33), is now reached[9]. It was customary to give to those about to suffer this death a cup of strong wine mixed with an opiate; but this Jesus refuses. He is then nailed to the Cross[10]. It is probably

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[7] The exact position however of this incident, recorded only by St. Matthew, is doubtful.

[8] Cyrene was a Greek city on the north coast of Africa, where there was a large Jewish colony (cp. Acts ii. 10, vi. 9, xi. 20). Perhaps Simon was a disciple. His family was known to St. Mark (ch. xv. 21).

On the word for 'compelled' (ἠγγάρευσαν), see part ii. p. 15.

[9] The place was probably so called, not, as some say, from its being the common scene of executions, but from its being a skull-shaped hill. 'Calvary' (κρανίον) is from the Latin *calva*, a bare skull. The place was near the city (John xix. 20), but outside the walls (Heb. xiii. 12).

[10] There were different kinds of crosses. Sometimes the cross was a mere stake; at others like the letter T; sometimes (but later) in the shape of the letter X. But there is little doubt that this was the familiar Latin cross (✝), on which alone a title could be placed overhead. It was, however, very different from the 'massive and lofty structure' which we constantly see in

now that He offers the prayer for the forgiveness of His persecutors[11]. The soldiers tear His 'garment' or cloak, and divide it among them[12]; but for the seamless 'coat' or tunic they cast lots; and hereby the prediction in Ps. xxii. 18 is accomplished. Two robbers are crucified with Jesus, another prophecy being thus fulfilled, that He should be 'numbered with the transgressors' (Mark xv. 28; cp. Isa. liii. 12). A placard is placed over His head, containing the customary statement of the accusation. This is written in the three languages, one or other of which will be intelligible to all spectators—Hebrew, Greek, and Latin (John xix. 20); but Pilate has so worded it as to rouse the indignation of the chief priests, and their request to him to alter it meets with a curt refusal.

The spectators. As Jesus hangs there He is mocked and derided. Some recall again the alleged boast of a power to destroy and rebuild the Temple. Others bid Him prove His Godhead by coming down from the Cross. His very works of mercy are made the occasion of the cruel taunt that He, who so saved others, cannot save Himself. The soldiers in mockery offer Him 'vinegar,' or sour wine, such as they themselves drink. Even the robbers crucified with Him revile Him. But one of these is at last moved by the sight of the patient Sufferer to rebuke his companion for railing at the innocent; and his

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pictures. It was a rough erection of common wood, not much higher than a man. About the centre was a wooden ledge, which partly supported the body (see Smith, *D. B.* i. 672; Farrar, ii. 393, 401).

The cross was commonly placed on the ground, and the victim then fastened to it. Then it was fixed in the ground.

'The origin of crucifixion is traced back to the Phoenicians' (*Encycl. Bibl.* i. 958).

[11] There is some uncertainty as to the exact order of the 'Seven Words from the Cross.' They are given here in the following order: i. Luke xxiii. 34—'Father, forgive them,' &c.; ii. Luke xxiii. 43—'To-day shalt thou be,' &c.; iii. John xix. 26, 27—'Woman, behold,' &c.; iv. Matt. xxvii. 46, Mark xv. 34—'Eli, Eli,' &c.; v. John xix. 28—'I thirst'; vi. Luke xxiii. 46—'Father, into Thy hands,' &c.; vii. John xix. 30—'It is finished.'

[12] There was commonly a 'quaternion' (Acts xii. 4) or company of four soldiers on guard.

appeal then made to Jesus is answered by the promise of rest with Him in Paradise[13]. Among those present are St. John and the Mother of Jesus, with certain other women (John xix. 25). Jesus commends His Mother to the care of this disciple, and he takes her to his own home.

The end. At the sixth hour darkness, which lasts till the ninth hour, comes over all the land. As the end approaches, other words of the Divine Sufferer are heard. First, that mysterious cry, which is mistaken by some for an appeal to Elijah[14]. At the next cry, 'I thirst,' one is moved by pity to offer Jesus a sponge full of vinegar, which He receives. Others cry out to wait and see whether Elijah will save Him. Then Jesus, having uttered with a loud voice His commendatory prayer, and the words, 'It is finished,' yields up the ghost[15].

Many portents accompany the end. The veil of the Temple is rent by an earthquake, and many graves are opened. The centurion on guard recognizes the Sufferer as 'the Son of God.' All the spectators—His acquaintance, the ministering women (see p. 87), and many others—return lamenting (Mark xv. 40, 41; Luke xxiii. 49).

The Jews, that the bodies may be removed before the Paschal Sabbath, beg Pilate that death may be hastened by breaking their legs. This is done to the robbers, but Jesus is found to be dead already. A soldier however pierces His side, and blood and water come forth. Thus that which has been prefigured and foretold is again fulfilled[16].

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[13] 'Paradise,' meaning properly a park or garden (cp. Gen. ii. 8; *παράδεισος*, LXX), is used for the intermediate state of the blessed.

[14] Quoted from Ps. xxii. 1. It sounds like, but is not, a cry of despair. No one has lost all faith in God who can appeal to Him as 'My God' (see Alford, i. 215).

[15] So Jesus 'endured the cross, despising the shame' (Heb. xii. 2). So He 'bare our sins in His own body on the tree' (1 Pet. ii. 24), the one great vicarious sacrifice (cp. Isa. liii. 4; Heb. ix. 28).

[16] The first was a fulfilment of the symbolism of the Paschal Lamb (Exod. xii. 46), the type of 'Christ our Passover' (1 Cor. v. 7). For the second, cp. Zech. xii. 10.

VIII. THE RISEN LORD

34. THE BURIAL.

Matt. xxvii. 57–66.

(Cp. Mark xv. 42–47; Luke xxiii. 50–56; John xix. 38–42.)

THE RESURRECTION AND FIRST APPEARANCE OF THE RISEN LORD.

Matt. xxviii. 1–15; John xx. 1–18.

(Cp. Mark xvi. 1–11; Luke xxiv. 1–12.)

The Burial. Another request is made to Pilate by a member of the Sanhedrin, named Joseph, belonging to a place called Arimathaea[1]. His petition for the body of Jesus is granted, and this, having been embalmed by him and Nicodemus[2], is reverently laid in Joseph's own unused sepulchre in an adjoining garden. A great stone is rolled to the door. Some of the women have followed to the spot, and see where their Master is laid[3].

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[1] Arimathaea is commonly supposed to be the same as Ramathaim-zophim or Ramah (1 Sam. i. 1, 19). This however is doubtful. Dean Stanley (*S. and P.* 224) describes its position as 'the most disputed problem of sacred topography.'

[2] St. John alone mentions Nicodemus. Both have been secret disciples of Jesus (cp. John iii. 1). For Nicodemus, see pp. 65, 124.

[3] It is not without reason that 'crucified, dead, and buried' are all made articles of our creed. A man might be crucified and not die, and the bodies of those crucified were often left unburied, and treated with indignity. Our Lord's burial too is important as bearing upon the truth of His resurrection (see Goodwin, *Foundations of the Creed*, 151, 163).

Securing the Sepulchre. St. Matthew goes on to tell us that on the next day another deputation waits upon Pilate. The chief priests and Pharisees, recalling our Lord's predictions, that after three days He should rise again, beg the Roman governor to take precautions against the tomb being tampered with. He bids them 'take a guard' (R. V. mg.)[4] of soldiers, and these are posted at the tomb to keep watch, the stone at the entrance being further secured.

The guard bribed. The same Evangelist, who alone records all relating to the guard, records how, immediately after the Resurrection, some of these soldiers have gone to the city to report to the chief priests. A meeting of the Sanhedrin is convened, and it is resolved to bribe the soldiers to say that the disciples have stolen the body while they were sleeping at their post. Such neglect of duty would expose them to summary punishment; but the Sanhedrists undertake, if the matter should be brought before the governor (R. V. mg.), to shield them from this. St. Matthew tells us that this report of what had taken place was still current among the Jews when he wrote his Gospel[5].

The Resurrection[6]. 'While there are very great differences in the details of the several evangelical narratives of the Resurrection, there are also remarkable points of agreement between them, both as to the general features of the history, and as to its circumstances[7].'

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[4] This probably means that Pilate now offers them a quaternion of soldiers. The other rendering, 'Ye have a watch' (A. V.), may refer to soldiers that had been lent to the Jews to act as police during the Paschal gathering (see Farrar, ii. 430, n.).

[5] This was probably some thirty years later.

[6] 'The Resurrection, as a divine act, . . . is a necessary complement of the Crucifixion. It supplies the proof . . . that the sacrifice of the Cross was accepted. If the death of the Cross was a dying for human sin, the rising again from the tomb was the seal of forgiveness and justification. See Rom. iv. 25; cp. Rom. vi. 7' (Hastings, *D. B.* ii. 642).

[7] The following are among the important points of agreement.

i. There is no description given of the act of Resurrection.

We learn that, as soon as the Sabbath is over[8], the women, who have prepared spices for embalming, come to the sepulchre. Foremost among them are Mary Magdalene, Mary the wife of Alphaeus or Clopas (John xix. 25), and Salome the wife of Zebedee (Mark xvi. 1)[9]. As they make their way there in the early morning, a difficulty, which they have overlooked, occurs to them. They know nothing probably of the later precautions, but they have seen the great stone placed at the tomb's mouth, and they ask each other in dismay how this can be removed (Mark xvi. 3). On arriving they find the obstacle gone. There has been another shock of earthquake; the stone is rolled away, and an angel is seated on it[10]. The soldiers remaining on guard are prostrate with terror. The angel greets the women with words of reassurance. He bids them not to seek the living among the dead (Luke xxiv. 5), reminds them of their Lord's own predictions of His Resurrection, and bids them tell the disciples that they shall see their Master in Galilee. Mary Magdalene seems to have anticipated this message by hurrying back at once to Peter and John. She then follows these disciples to the tomb, where the first appearance of the risen Lord is vouchsafed to her alone (Mark xvi. 9)[11]. St. Matthew speaks of

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ii. The manifestations are described as made only to believers.

iii. They are received at first with doubt and hesitation.

iv. The evidence begins with the visit of women to the tomb.

v. The result is a firm and unshaken conviction that 'the Lord is risen indeed' (see S. C. ii. 287; Plummer, *I. C. C.* 546).

[8] 'The Sabbath ended at six on the evening of Nisan 16th. Early the next morning the Resurrection of Jesus took place . . . The exact hour is not mentioned by any of the Evangelists. But from Mark xvi. 2 and 9 we infer that it was not long before the coming of the women' (Smith, *D. B.* i. pt. ii. 1696, 1697).

[9] St. Luke (ch. xxiv. 10) mentions also Joanna, the wife of Chuza, Herod's steward (cp. Luke viii. 3).

[10] St. Matthew and St. Mark mention only one angel; St. Luke and St. John speak of two. Compare the story of the Gadarene demoniacs (see p. 88), and that of the blind men at Jericho (see p. 121). 'Where, out of two or more, one only is spokesman, he is necessarily remembered' (Plummer, *I. C. C.* 547).

[11] The order of the appearances of the risen Lord is somewhat doubtful.

His reappearing to all the women on their way back to Jerusalem, when, as they hold Him by the feet and worship Him, He repeats the instructions to be given to the disciples. St. Luke (ch. xxiv. 11) speaks of this appearance as being discredited by the Apostles.

Appearance to Mary Magdalene. St. John gives a full account of the first appearance of the risen Lord to Mary Magdalene, after she has returned to the sepulchre. The vacated tomb has suggested to her the idea of the body having been carried off for further indignities. The two disciples, to whom she has brought her news, hasten to the garden; the younger, St. John, outstripping his companion, but not on his arrival venturing to enter the tomb. Peter, however, at once goes in, and John then follows. They see no traces of violence or haste. The cloths[12] and napkin, in which the body has been wrapped, are lying in order. They return to their home; and St. John, as he tells us, 'saw and believed[13].'

But Mary has come back to the sepulchre, and remains there.

The following has been suggested (Ellicott, i. 180). It includes those given by St. Paul in 1 Cor. xv. 5–7.

i. To Mary Magdalene (Mark xvi. 9; John xx. 14).

ii. To the other women (Matt. xxviii. 9).

iii. To Simon Peter (Luke xxiv. 34; cp. 1 Cor. xv. 5).

iv. To the two disciples going to Emmaus (Mark xvi. 12; Luke xxiv. 13–35).

v. To the Apostles without Thomas (Mark xvi. 14; Luke xxiv. 36; John xx. 19).

vi. To the Apostles with Thomas (John xx. 26).

vii. To the seven disciples by the Sea of Tiberias (John xxi. 1–24).

viii. To the Apostles on the mountain in Galilee (Matt. xxviii. 16).

ix. To the 500 brethren (1 Cor. xv. 6).

x. To James, the Lord's brother (1 Cor. xv. 7).

xi. To the Apostles at the Ascension (Mark xvi. 19, 20; Luke xxiv. 50; Acts i. 1–11).

[12] The word (*ὀθόνια*) means really 'linen cloths' (R. V.)—that is the swathes or bands in which the body had been wrapped.

[13] It may seem strange to us that the Apostles were so slow in realizing that which had been clearly foretold to them. 'The chief priests knew of the Lord's words as to His rising again, and in their fear took measures to

Looking into the tomb, she sees two white-robed angels, who ask the cause of her weeping; and she repeats to these the expression of her fear that some outrage has been done to the body. Turning round she sees another beside her, who also asks why she weeps, and whom she is seeking. Supposing this to be the keeper of the garden, who may have removed the body with no hostile object, she begs him to tell her where it is to be found. Hearing her name spoken in the old familiar accents, she turns again with the amazed greeting, 'Rabboni.' But, when she seeks to cling to Jesus, she is forbidden, because His triumph is not yet completed by His Ascension to the Father[14]. After this a new and higher communion will be possible; but the Lord has not now returned to stay with His followers, and there can be no clinging as yet to His visible presence. Mary is bidden to go back and report to 'the brethren' that this exaltation is at hand[15].

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counteract them; while the disciples in their love failed to recall the same words for their consolation' (S. C. ii. 290).

[14] 'Her love had been too dependent on the visible presence of her Master. She had the same lesson to learn as the other disciples. Though they had known Christ 'after the flesh,' they were henceforth to know Him so no more' (Smith, *D. B.* i. pt. ii. 1697).

[15] It is difficult to arrange in exact order the events of this first Easter Day, as recorded by the several Evangelists. The following arrangement has been suggested.

i. Mary Magdalene arrives first at the Sepulchre, and at once returns to Peter and John (John xx. 1, 2).

ii. Her companions, who had started with her, arrive later (Mark xvi. 2).

iii. Joanna, and other women, arrive somewhat later (Luke xxiv. 10).

iv. Peter and John arrive—Mary Magdalene again at the Sepulchre (John xx. 3–10).

v. First appearance of the Lord to Mary Magdalene (John xx. 14–18; Mark xvi. 9).

vi. Second appearance to the other women (Matt. xxviii. 9, 10).

vii. Appearance to the two disciples on the Emmaus road (Luke xxiv. 13–35; Mark xvi. 12).

viii. An appearance to Peter (Luke xxiv. 34; cp. 1 Cor. xv. 5).

ix. Appearance to the Eleven, and perhaps others (Mark xvi. 14; Luke xxiv. 36–49; John xx. 19–23). See S. C. ii. 288.

35. FURTHER APPEARANCES OF THE RISEN LORD.

Luke xxiv. 13–35 ; John xx. 19–31.

(Cp. Mark xvi. 12–14 ; Luke xxiv. 36–49.)

Appearance on the Emmaus road. Another appearance of our Lord is recorded at some length by St. Luke[1]. On the afternoon of that same day, two disciples are walking from Jerusalem to a place called Emmaus[2], some seven or eight miles distant. The name of one of these is given as Cleopas[3]. They are discussing the incidents of the last two days, and the rumours which they have heard, when a stranger joins them. His inquiry as to the cause of their troubled looks and earnest words[4] is met by an expression of surprise. No one but some sojourner come up to Jerusalem for the feast, and living there alone (R. V. mg.), could fail to have heard of these strange events[5]. He professes his ignorance, and they proceed to enlighten him. They tell of the hopes which the followers of

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[1] This appearance is briefly referred to by St. Mark (ch. xvi. 12, 13), who tells us it was discredited by the Apostles. There is, however, some doubt as to this concluding part of his Gospel, from ver. 9 to ver. 20 (see R. V. mg.). It has been described as 'an authentic addition to the narrative, but of a compendious and supplementary character' (Alford, i. 300). It seems to abbreviate and combine the narratives given in John xx. 14–23 ; Luke xxiv. 13–50 ; Matt. xxviii. 16–20.

[2] There is much doubt as to the position of this place. It was for long supposed to be the same as the Emmaus of Josephus (*B. J.* vii. 6 § 6), afterwards called Nicopolis. But this seems too far from Jerusalem. It was probably the town on the road to Joppa, some seven miles north-west of the city, now called *El Kubeibeh* (see Plummer, *I. C. C.* 551).

[3] 'Cleopas' may be the same as the 'Cleophas' (A. V.), or 'Clopas' (R. V.), of John xix. 25. 'The other, unnamed, has for that very reason, and because the narrative bears in its vividness the character of personal recollection, been identified with St. Luke himself' (Edersh. ii. 638). This, however, is mere conjecture.

[4] The correct reading in ver. 17 is, probably, as given in R. V., 'they stood still, looking sad' (*ἐστάθησαν σκυθρωποί*).

[5] The words must either mean this (see R. V. mg.), or, 'Dost thou alone of all such sojourners know nothing,' &c. (see R. V.).

Jesus have formed, of the sudden crushing of these by His cruel death, and of the startling news which the women have brought of the empty tomb and the vision of angels; of these tidings having been confirmed by disciples who visited the spot; but of the want, so far as they know, of the crowning proof that their Master is alive again—'But Him they saw not.'

The recognition at Emmaus. The stranger then proceeds in turn to instruct *them*. He reproaches them with their dullness in not understanding that all which they have described was the fulfilment of Scripture, and shows how both the suffering and the glory of the Messiah had been foretold from Moses downwards. Their hearts 'burn within them' (ver. 32) at the new light thus thrown on these events. As the day draws to its close they reach Emmaus, and, when the stranger seems to be going on further, they urge Him to stay with them. At the meal which follows, He takes the bread, and, after blessing and breaking it, gives it to them. Something in this awakens the recollection of a like act performed before, and they know at last that this is the Lord[6]. He then vanishes from their sight. Returning at once to the city with their tidings, they find the Eleven gathered together, rejoicing over the news that the risen Lord has appeared to Simon[7]. They tell their story—how they met with the supposed stranger—how He discoursed with them by the way, and how they recognized Him at last 'in the breaking of the bread.'

Appearance to the Apostles without Thomas. Another appearance is to conclude this eventful day. Combining the accounts of St. Luke and St. John[8], we learn that the disciples are assembled with closed doors, fearing probably that the Sanhedrin, who have heard the story of their having stolen the

[6] These men, not being Apostles (see ver. 33), were not present at the Last Supper. Perhaps they recalled the miracles of feeding (see pp. 95, 102).

[7] This appearance, of which we have no further record in the Gospels, is referred to by St. Paul in 1 Cor. xv. 5. It is doubtful whether it took place before or after that to the two disciples.

[8] The identity of this interview recorded by St. John with those in Mark xvi. 14 and Luke xxiv. 36–43 'need hardly be insisted on' (Alford, i. 473).

body, may arrest them. The Eleven are all present, with the exception of Thomas[9]. St. Mark (ch. xvi. 14) tells us that they are 'sitting at meat.' Suddenly Jesus Himself appears among them, and greets them with the words, 'Peace be unto you.' But the effect is not to gladden but to alarm them, till the Lord convinces them that it is Himself, bidding them see and handle His hands and His side. A further proof is given, according to St. Luke, when He asks for and partakes of food[10]. The same Evangelist goes on to tell us[11] that He reminds them, as He had reminded the two disciples, that by His Death and Resurrection the Scriptures have been fulfilled; and He charges them, as witnesses of these things, to spread the exhortation to repentance, and the promise of forgiveness, first declared at Jerusalem, throughout all the world. He tells them, too, of the coming gift of 'power from on high,' before they set out on this mission. He then, as St. John records, solemnly ordains them for their work, breathing on them, and bidding them receive the Holy Ghost[12]; and giving them the power of the keys (see p. 106) —the power of declaring whether or no sinners are absolved[13].

Appearance to the Apostles with Thomas. A week has passed, when the Lord again appears to the assembled Apostles, Thomas being now with them. He has heard from the rest that they have seen the risen Lord; but has refused to believe, unless

[9] 'For what reason he was absent does not appear. Perhaps he had abandoned hope' (Alford, i. 656).

[10] The same evidence of eating food is given at the Sea of Tiberias (John xxi. 5, 12). St. Peter afterwards speaks of himself and his fellow Apostles as those 'who did eat and drink with Him, after He rose from the dead' (Acts x. 41).

[11] It is, however, uncertain whether these words were spoken now, or at some other interview or interviews. The farewell instructions in this section (Luke xxiv. 44–49), 'seem to be a condensation of what was said by Christ to the Apostles between the Resurrection and the Ascension, partly on Easter Day, and partly on other occasions' (Plummer, *I. C. C.* 561).

[12] The Holy Spirit was not to be given in His fullness till Jesus had been 'glorified' (John vii. 39); but the Apostles receive now a sort of 'symbol and foretaste' of the blessing reserved for Pentecost.

[13] This power had already been described in other words as given first to Peter, and then to all the Apostles (Matt. xvi. 19, xviii. 18).

he shall see and feel the actual wounds inflicted on the Cross. Suddenly, the doors being shut, Jesus appears among them, giving the same salutation as before. Thomas is at once offered the evidence of contact, which he has demanded. But the despondency which has led him to dwell on the reality of the death, with its cruel details, and so to reject the testimony of the Resurrection, at once gives way to the fullest conviction of the glorious truth. The sense of sight is enough for him, and he greets his Master with the words, 'My Lord and My God[14].' In him faith has at last triumphed, because he has seen; but he is told that there is a higher faith than this, and a greater blessing for those who have not seen and yet have believed[15].

St. John concludes this narrative with a statement as to the nature and object of his Gospel. Out of the many 'signs' which Jesus did, and which he and his fellow disciples can recall, he has recorded only such as seem needful, that his readers, who have not themselves seen, may have this faith in Jesus as the Son of God[16].

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[14] For the character of Thomas see pp. 134, 190. He is a remarkable instance of one who has passed through the travail pangs of doubt to the clearest and strongest faith. His is 'the highest confession of faith that has yet been made.' 'The faith of Thomas was not merely satisfaction about a fact, it was trust in a Person . . . He passed on from the fact of the Resurrection to the Person of the Risen' (Robertson, *Sermons*, ii. 317).

[15] 'This last and greatest of the Beatitudes is the peculiar heritage of the later Church' (S. C. ii. 297)—of all who, throughout the ages, 'walk by faith and not by sight' (2 Cor. v. 7), accepting the witness of those who themselves had seen and believed.

[16] The words seem to follow naturally on those which tell of the higher faith. 'St. John proceeds to intimate to the readers and hearers of his Gospel, that *they* may obtain for themselves this blessing . . . The words are not designed as a conclusion of the Gospel' (Wordsworth, i. 289).

Many however regard the expression 'in this book' as marking a conclusion. The next chapter may have been added later by the Evangelist. 'It is evidently,' it has been said, 'an appendix to the Gospel, which concludes here by a formal review of its contents and object' (Alford, i. 657).

It is clear that the Gospels were not designed to give a complete account of the life and teaching of our Lord. The records are representative, and not exhaustive.

36. LAST APPEARANCES OF THE RISEN LORD.

John xxi. 1–25; Matt. xxviii. 16–20.

THE ASCENSION.

Luke xxiv. 50–53.

(Cp. Mark xvi. 15–20; Acts i. 1–11.)

Appearance on the Sea of Tiberias[1]. This appearance is recorded only by St. John. Some days have probably now passed, and the disciples whom he mentions have returned to Galilee, and resumed their old occupation as fishermen. Seven of them are together—Simon Peter, the two sons of Zebedee, Thomas, Nathanael[2], and two others who are unnamed. Once more they have toiled all night in vain (cp. Luke v. 5). As morning breaks they see a figure on the beach, which they do not recognize. They obey, however, the order to cast again; and now they are unable to draw in the net, so heavy with fishes. John, recalling the like scene on that lake once before, says to Peter, 'It is the Lord'; and the latter, impetuous as ever, dashes into the sea and swims to land, the rest following with the boat. They find a fire, and a meal already prepared, to which they are bidden to add of the newly caught fish. Peter drags in the net, which, though full of fishes, is not broken[3]. Invited to come and partake, the disciples gather in reverent

[1] This name, peculiar to St. John (cp. ch. vi. 1, 23), was given to the lake from the city of Tiberias on its western shore, built by Herod Antipas, and named after the Emperor (see p. 76).

[2] On Nathanael, see p. 59.

[3] The parable of the draw-net (Matt. xiii. 47) was a figure of the 'kingdom of heaven,' or Church of Christ. The first miraculous draught of fishes symbolized the work of those who should be 'fishers of men' (Luke v. 9). So this miracle may be regarded as forecasting the work now before the Apostles.

Various attempts, more or less fanciful, have been made to explain the number of 153 in this passage.

silence round Him whom they now know to be their risen Master.

Question put to Simon Peter. When the meal is over, Jesus turns to Simon, and puts to the disciple, who has thrice denied Him, the thrice repeated question, 'Lovest thou Me?' He is first asked whether his love for his Master exceeds that of the other disciples, and is a true and constant love; and then whether he has even that affection which in his answers he has claimed [4]. He is then bidden, as a proof that his love is real, to carry on the work of the Good Shepherd, tending his Master's lambs and sheep. And lastly, his martyrdom is foretold—the time when he shall helplessly stretch forth his hands, and shall be bound, and carried off to a violent death [5]. And the command, which Simon had first heard on the shores of that lake, is repeated now—'Follow Me.'

Question put by Simon Peter. Peter now inquires what will be the fate of his fellow disciple, John. For this ill-timed curiosity he is rebuked in words which seem to foretell the long labours of the Apostle, who outlived all the rest, and who alone has recorded this scene [6]. Different men have different destinies. It is enough for Peter that he must follow his Lord. But the

[4] The word for 'lovest' in the first two questions (ἀγαπᾷς) tells of the highest and strongest love. This, when the question is put for the third time, is exchanged for another word (φιλεῖς), denoting the less reliable affection, which alone Simon now dares to claim.

[5] The figure of 'girding,' which is commonly used of 'vigorous preparation for any arduous work' (cp. Luke xii. 35), may have been suggested by Peter's action just before. The words, we are told, forecasted the manner of Peter's death, which took place at Rome during the Neronian persecution. 'The "girding" is the binding to the Cross' (Trench, *M.* 477). According to one tradition, he was, by his own request, crucified with his head downwards.

[6] The expression 'tarry till I come' has been explained by some as referring to the destruction of Jerusalem, which St. John survived; by others, of this disciple not following his Master by martyrdom, but waiting 'till that Master should take him to Himself in peace' (see Wordsworth, i. 285). The words however may mean, 'while I am coming'—telling of a slow and gradual preparation in store for the disciple, rather than of any definite event. St. John is said to have died at Ephesus in extreme old age.

answer about John is spread abroad, and is misunderstood as implying that he should not die.

St. John concludes his Gospel with an assurance of the truth of all which it contains; these records, as already stated, being but a few out of the many acts and words of Jesus[7].

Appearance in Galilee. St. John's statement, that the occasion just described was the third appearance of the risen Lord to His disciples, shows that it came before the interview in Galilee, which St. Matthew has recorded[8]. The latter tells us that the disciples, arriving at the mountain which Jesus had appointed —as to the name or exact position of which nothing is said—are there met by the risen Lord, whom they worship; though some, hardly recognizing Him (cp. John xxi. 4), are distracted by doubts. He explains to them how all authority is given unto Him, and bids them go and 'make disciples of' all nations. The formula of Christian baptism is taught them, and they are told that practical instructions, based on the laws of the new kingdom, must be given to the converts. A promise is added of their Lord's abiding presence with them in their work[9].

The Ascension[10]. The brief references to the Ascension in the conclusion of St. Mark's (ch. xvi. 19) and St. Luke's

[7] The words used here have been called St. John's 'noble hyperbole.' In interpreting such expressions of Holy Scripture, we must take into account the difference between Eastern and Western thought and diction.

[8] We learn too from St. John (ch. xx. 26) that the Apostles remained at least eight days in Jerusalem after the Resurrection. The commission again, with which St. Matthew concludes his Gospel, points to this interview in Galilee being near the close.

[9] St. Paul (1 Cor. xv. 6, 7) names two other appearances, not recorded in the Gospels; one to 500 brethren at once, and one to St. James. Some have supposed the first to be the same as this in Galilee. But the instructions which St. Matthew adds seem to imply that the interview there was with the Apostles alone.

[10] 'In the N. T. the Ascension does not bulk largely as an independent event. In Matthew it is not mentioned at all. In Mark it is found only in the dubious appendix (ch. xvi. 19). The explicit reference in Luke xxiv. 51 has the last words ("and was carried up") doubtful . . . In the fourth Gospel there are more explicit references to the Ascension than in any of the rest, but no narrative' (Hastings, *D. B.* i. 160).

(ch. xxiv. 50, 51) Gospels are supplemented by the fuller account in the opening of the Acts of the Apostles[11]. The particulars which follow are taken mainly from the latter passage.

We learn that there has been an interval of forty days (Acts i. 3) between the Resurrection and this last interview, during which the Lord has granted the various reappearances to His followers, and has spoken to them of 'the things pertaining to the kingdom of God[12].' They have been bidden to return to Jerusalem, and wait there for the baptism with the Holy Ghost[13]. Their Master again leads them out to the familiar village of Bethany (see p. 133). In spite of all which has happened, they still retain their illusions as to the pending establishment of an earthly kingdom. Their inquiry as to this is met by a rebuke, which tells them that the future is in the Father's hands, and cannot be revealed to them, or to any of His creatures. But, though they may not seek such superhuman knowledge, they will receive power from on high, enabling them to bear witness of all that they have seen and heard, not only in Judaea, but in Samaria, and throughout the world[14].

When He has thus spoken, the Lord is parted from them and, with hands uplifted in blessing, is carried up into heaven.

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[11] 'The Ascension apparently did not lie within the proper scope of the Gospels, as seen in their genuine texts; its true place was at the head of the Acts of the Apostles, as the preparation for the day of Pentecost, and thus the beginning of the history of the Church' (Westcott and Hort, note on Mark xvi).

[12] Compare the forty days during which Moses was admitted to closer communion with God before the establishment of the law (Exod. xxiv. 18). It has been suggested that these later instructions may have referred to 'the discipline which the disciples were to establish, no less than the doctrines they were to unfold'; to that organization, 'as to which nothing had as yet been taught, and which we find appearing at once in the infant Church' (Blunt, *First Three Centuries*, 11, 12).

[13] The contrast spoken of by the Baptist himself between the baptism with water and with the Holy Ghost (see Matt. iii. 11, &c.) is repeated here.

[14] At their first mission the Apostles had been forbidden to preach to Samaritans or to Gentiles (cp. Matt. x. 5).

A cloud receives Him out of their sight. While they are eagerly gazing after Him, two forms clothed in white are seen beside them; and they are reminded that such longings for His reappearance now are useless—that they must rather go and prepare for the distant day when He shall come again in such glory as that with which they have just seen Him ascend into heaven[15].

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[15] Thus, as the Resurrection did away with the last humiliations of the Cross, so the first—that of the Incarnation—was now compensated by the return to the mansions of the Father's glory (cp. Phil. ii. 6–11).

SUPPLEMENTAL NOTES

E. THE GOSPEL MIRACLES[1].

Bishop Westcott (*I. S. G.* 450–452) has divided the miracles of the Gospel into those on nature, those on man, and those on the spirit world.

Adopting this as the main division, they may be classified as follows.

I. Miracles on nature[2].

(*a*) Miracles of provision:

Water turned into wine (John ii. 1–11).

Feeding the five thousand (Matt. xiv. 15–21; Mark vi. 34–44; Luke ix. 12–17; John vi. 5–14).

Feeding the four thousand (Matt. xv. 32–39; Mark viii. 1–9).

First draught of fishes (Luke v. 1–11).

Second draught of fishes (John xxi. 1–14).

The coin in the fish's mouth (Matt. xvii. 24–27).

(*b*) Miracles of control:

Stilling the tempest (Matt. viii. 23–27; Mark iv. 35–41; Luke viii. 22–25).

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[1] There are four words used for miracles in the Gospels—'signs' (σημεῖα), 'wonders' (τέρατα), 'powers' or 'mighty works' (δυνάμεις), and 'works' (ἔργα). The second of these most nearly corresponds to our miracle (*miraculum*). The first, which is often coupled with the second, denotes rather their value as proofs of divine power. In the third, that which properly describes the power of the worker is applied to the effects of its exercise. The fourth, which is commonly used by St. John, seems to speak of these supernatural works as the natural form of working for Him who is 'the Son of God.'

[2] These are sometimes called *cosmic* miracles (from κόσμος, the world or universe).

Walking on the sea (Matt. xiv. 22–33; Mark vi. 45–52; John vi. 14–21).

Withering the fig-tree (Matt. xxi. 17–22; Mark xi. 12–14, 20–24).

II. Miracles on man.

(*a*) Diseases:

1. Leprosy.

The one leper (Matt. viii. 1–4; Mark i. 40–45; Luke v. 12–16).

The ten lepers (Luke xvii. 11–19).

2. Fever.

Simon's wife's mother (Matt. viii. 14–17; Mark i. 29–31; Luke iv. 38–40).

The nobleman's son (John iv. 46–54).

3. Paralysis.

The centurion's servant (Matt. viii. 5–13; Luke vii. 1–10).

The man borne of four (Matt. ix. 1–8; Mark ii. 1–12; Luke v. 17–26).

4. Other infirmities.

The woman with the issue of blood (Matt. ix. 20–22; Mark v. 25–34; Luke viii. 43–48).

The man with the withered hand (Matt. xii. 9–13; Mark iii. 1–5; Luke vi. 6–11).

The woman with the spirit of infirmity (Luke xiii. 10–17)[3].

The man with the dropsy (Luke xiv. 1–6).

The impotent man (John v. 1–16).

The wounded Malchus (Luke xxii. 50, 51).

(*b*) Organic defects:

1. Blindness.

The two blind men at Capernaum (Matt. ix. 27–31).

The blind man at Bethsaida (Mark viii. 22–26).

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[3] It is doubtful whether this belongs to ii or iii (see p. 116).

The two blind men near Jericho (Matt. xx. 29–34; Mark x. 46–52; Luke xviii. 35–43).

The man blind from his birth (John ix. 1–7).

2. Deafness and dumbness.

The man in Decapolis (Mark vii. 31–37).

(*c*) Death:

The widow's son at Nain (Luke vii. 11–16).

Jairus' daughter (Matt. ix. 18, 19, 23–26; Mark v. 22–24, 35–43; Luke viii. 41, 42, 49–56).

Lazarus (John xi. 1–44).

III. Miracles on the spirit world [4].

(*a*) A lost sense restored:

The dumb man (Matt. ix. 32–34).

The man blind and dumb (Matt. xii. 22; Luke xi. 14).

(*b*) Other afflictions removed:

The man in the synagogue at Capernaum (Mark i. 23–27; Luke iv. 33–36).

The daughter of the Syro-Phoenician woman (Matt. xv. 21–28; Mark vii. 24–30).

The lunatic boy (Matt. xvii. 14–21; Mark ix. 14–29; Luke ix. 37–42).

(*c*) Release from entire possession:

The demoniacs in the country of the Gadarenes (Matt. viii. 28–34; Mark v. 1–20; Luke viii. 26–39).

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[4] These are the miracles on those called 'demoniacs,' or 'possessed with a devil.'

F. THE TWELVE APOSTLES[1].

The Twelve are commonly divided into three groups, each comprising four Apostles, according to the evidence in the Gospel narrative of their different degrees of association with their Master.

i. The first group consists of the two sons of Jonas, and the two sons of Zebedee[2].

1. **Simon Peter** is by far the most prominent of the Twelve. The chief features in his character are his strong faith in his Master; his strange want of insight, notwithstanding this faith, into the true nature of that Master's kingdom; his impulsiveness, shown on several occasions; and his want of firmness and loyalty at the last[3].

After the Ascension he at once takes the position of leader, as shown at the election of Matthias, on the day of Pentecost, and before the Sanhedrin. He, who is afterwards to be the Apostle of the circumcision (Gal. ii. 7), is chosen to convert the Gentile Cornelius. He is imprisoned in the persecution under Herod Agrippa I (Acts xii. 3). His work was probably mainly in Palestine, but we learn from allusions in his letters and those of St. Paul[4] that his

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[1] The selection of the Twelve Apostles and their first mission have already been described (see pp. 82–84, 93–95). The various occasions on which each is specially mentioned in the Gospels are given under their names in the Index. The further instructions at the time of their mission are dealt with in part ii (pp. 24–27).

[2] See Matt. iv. 18, 21, xvi. 17; John xxi. 15–17.

[3] 'There was much in his character which marked him as a representative man; both in his strength and in his weakness, in his excellencies and his defects, he exemplifies the changes which the natural man undergoes in the gradual transformation into the spiritual man under the personal influence of the Saviour' (Smith, *D. B.* ii. 799).

[4] We learn from 1 Cor. i. 12 that there was a faction of Cephas at Corinth. In 1 Pet. v. 13 there is a mention of 'the church that is at Babylon.' It is doubtful whether this means the Assyrian Babylon, or Rome, as sometimes symbolized by that city.

influence was more widely felt; and, according to the common account, he suffered martyrdom at Rome (see p. 181).

2. **Andrew** was Simon Peter's brother. They, and another Apostle, Philip, and probably the two sons of Zebedee, belonged to Bethsaida in Galilee (see p. 59)[5]. Andrew is coupled with Philip on more than one occasion[6]. He is never named in Scripture after Acts i. 13. There were various traditions about him. He is said to have laboured chiefly in Scythia (Euseb. *H. E.* iii. 1), in Thrace, and in Macedonia, and to have suffered martyrdom at Patrae in Achaia.

3. **James** and his brother, John, were probably cousins of Jesus, through their mother Salome, sister of our Lord's Mother[7]. We learn something of the character of the two brothers from the name given them of 'sons of thunder,' and their ambition and intolerance are shown on more than one occasion (see pp. 114, 119). We are told nothing of James in Acts between the list of Apostles in ch. i. 13 and the mention of his execution by Herod Agrippa I in A. D. 44 (ch. xii. 1, 2). He was the first Apostolic martyr[8].

4. **John**, 'the disciple whom Jesus loved,' was, next to Simon Peter, the most prominent member of the Apostolate during the ministry. He is named too in the earlier chapters of Acts (ch. iii. 1, iv. 13, 19), as acting with Peter. He is supposed to have remained in Jerusalem till the death of our Lord's Mother, and is mentioned by St. Paul (Gal. ii. 9) as one of the 'pillars' of the Church there. As to his later history, a story is told by Tertullian of his having been plunged into burning oil in the persecution under Domitian, and Eusebius (*H. E.* iii. 18)

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[5] In John i. 44 Philip is described as 'of Bethsaida, the city of Andrew and Peter.' James and John, too, probably lived in or near the same city, since they are described (Luke v. 7, 10) as 'partners with Simon.'

[6] See John vi. 7, 8, xii. 22. Andrew and Philip are both Greek names.

[7] 'His mother's sister' in John xix. 25 (cp. Matt. xxvii. 56; Mark xv. 40) probably refers to Salome, not to 'Mary the wife of Cleophas' or 'Clopas' (see Hastings, *D. B.* ii. 541).

[8] For the legends which have connected him with Spain, especially with Compostella, see Smith, *D. B.* i. pt. ii. 1511.

speaks of his removal to Ephesus from the island of Patmos, to which he had been banished. There he is said to have lived to a great age; and Jerome records a tradition that, when his powers were failing, he summed up his teaching in the repeated precept, 'Little children, love one another [9].'

ii. The second group consists of Philip, Bartholomew, Matthew, and Thomas.

5. **Philip** may have been so named as a compliment to Herod Philip the tetrarch. All further references to him are in the Gospel of his fellow townsman, St. John. According to tradition, the chief scene of his labours was Phrygia, where he is said to have died at Hierapolis [10].

6. **Bartholomew** is probably the same as Nathanael (see p. 59), whose call is given in John i. 45–51, and who is mentioned again in John xxi. 2 [11]. Nothing is known of his after history. There was a tradition which represented him as having preached to the Indians.

7. **Matthew** was probably originally called Levi, the former name, which means 'gift of Jehovah,' being used after his call. He is said to have laboured in Judaea before writing his Gospel [12]. There were several untrustworthy legends about him.

8. **Thomas** is commonly known as 'the doubting disciple.' We gather, from the notices of him in the Gospels, that his true character is that of one sceptical and despondent, yet full of

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[9] When asked why he kept repeating this, he is said to have replied, *Quia praeceptum Domini est, et, si id solum fiat, sufficit* (see Hastings, *D. B.* ii. 681).

[10] The traditions about him are unreliable, especially as in these he is confounded with Philip the deacon (Acts vi. 5, viii. 5, 6, 26–40).

[11] This identification, however, was not adopted till the ninth century. 'It is easy to understand how St. John, with his fondness for symbolism, should have preferred the name Nathanael (= God has given it) to the mere patronymic Bartholomew (= son of Tolmai)' (Hastings, *D. B.* i. 248).

[12] Eusebius (*H. E.* iii. 24) speaks of him as 'preaching to the Hebrews, and then committing to writing in his native tongue the Gospel that bears his name' (see Hastings, *D. B.* iii. 296).

ardent love for his Master. Tradition represented him as having preached in Persia or India, and having suffered martyrdom there.

iii. The third group consists of the other James, Judas ('not Iscariot,' John xiv. 22), the other Simon, and Judas Iscariot.

9. **James** is called, like Levi or Matthew, the 'son of Alphaeus.' He is also called (Mark xv. 40) 'James the less' (A. V.), or rather 'the little' (ὁ μικρός, R. V.). Some have supposed him to be the same as James, the Lord's brother, who presided over the council at Jerusalem (Acts xv. 4–29), or as others of the same name; but these identifications are doubtful[13].

10. **Judas,** described as 'son of James' (R. V.)[14], was also called Lebbaeus (Matt. x. 3), and Thaddaeus (Matt. x. 3; Mark iii. 18). Little is known of him. Some have identified him with Jude, the Lord's brother, and the writer of the Epistle; but this is very doubtful. Nothing is known about his career.

11. **Simon.** Beyond the fact implied in his name that he belonged to the faction of the Zealots (see pp. 8, 83)[15], we know nothing of this disciple. Simon was a very common name among the Jews. He was probably not the same as Simon, the Lord's brother.

12. **Judas Iscariot.** Different explanations have been given of his second name; but the view now generally adopted is that it means 'man of Kerioth,' a town in Judah[16]. If so, he was the only Judaean among the Twelve, and his estrangement from

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[13] For a list of these identifications, see Smith, *D. B.* i. pt. ii. 1512.

[14] There is little doubt that this, and not 'brother of James' (A. V.), is the correct rendering in Luke vi. 16, Acts i. 13.

[15] He is called Zelotes in Luke vi. 15, Acts i. 13, for which the name given (Καναναῖος) in Matt. x. 4, Mark iii. 18, is the Chaldee equivalent. The 'Canaanite' of A. V. and Cananite—that is belonging to Cana—of Luther's version (see p. 8) are erroneous (see Smith, *D. B.* iii. 1320).

[16] This, called more fully Kerioth-Hezron, is to the south of Hebron. The other explanations of 'Iscariot' are 'man of Kartha,' a town in Galilee; 'the man with the bag' (cp. John xii. 6); or 'the man strangled' (cp. Matt. xxvii. 5). The name Iscariot is given to his father Simon in John vi. 71, xiii. 26 (see R. V.).

the rest may have resulted from his contempt for Galilaeans. As a man of 'practical ability and energy' he was appointed treasurer of the Apostles. The chief motive of his crime may have been not covetousness, but rather disappointed ambition, or the impatient desire to bring about a crisis, through the people declaring for Jesus, after His arrest, against the Sanhedrin[17].

[17] See Hastings, *D. B.* ii. 791, 797.

LIST OF PASSAGES IN PART I

Passages selected as the headings of sections are given in this list in black-letter type; those referred to as parallels, or dealt with in the notes only, in ordinary type. The pages are those on which the section commences in each case.

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MANUAL

OF

THE FOUR GOSPELS

BY THE

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PREFACE

THE plan of this book is described in the Preface to Part i, and the reasons for dealing with our Lord's teaching as far as possible separately are there explained. The occasion of the teaching in Part ii is given in each case, where this is required to connect it with the narrative.

I would repeat here that the commentary is not intended to be studied alone, but together with the actual words of Scripture.

My thanks are again due to Dr. Sanday for valuable suggestions in this part of the work.

T. H. S.

WADDINGTON,
July, 1901.

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INTRODUCTION

THE TEACHING OF OUR LORD JESUS CHRIST

As the life of Him, who is 'the central Figure of the world's history' and the great Example for all the ages differs in its sinless beauty from all other lives, so the teaching of Jesus Christ, apart from the divine wisdom shown in those words which 'shall not pass away,' differs in character from that of any other teacher the world has known.

The following are among its chief characteristic features:

(a) Its Originality.

The teaching of Jesus of Nazareth was soon found by His hearers to present a marked contrast to that of the accredited teachers of the day. He taught, we are told, 'as one having authority, and not as the scribes' (Matt. vii. 29)[1]. So startling apparently was the announcement of the laws of the new kingdom, as made in the Beatitudes, that He followed this up by an assurance that this new teaching was designed to fulfil and not to supersede the old.

No less marked was the contrast between the teaching of our Lord and that of John the Baptist. Both, it is true, commenced their ministry with the same call to repentance, and gave the same reason for this summons (see Matt. iii. 2, iv. 17)[2]. But the

[1] 'The Scribes had no original authority at all; they did but interpret a law which they had not made' (Hastings, *D. B.* ii. 216).

[2] The Twelve Apostles, too, were bidden to commence their preaching with the same announcement, that 'the kingdom of heaven is at hand' (Matt. x. 7).

difference between the spirit of the two messages was soon seen to be as great as that between the characters of the messengers[3]. John, in spite of his exalted mission and noble devotion, was, as regards the knowledge of the truths now to be revealed, less than 'the least' (or 'one but little'—R. V.) 'in the kingdom of heaven[4].'

And, in another way, the teaching of Jesus Christ was unlike that of any of those who have assumed, or have been entrusted with, such functions in any age. Other teachers of morality or religion have sought to establish a system—to formulate a moral code—to point men for their guidance to something *outside* the personality of the teachers themselves. Jesus Christ pointed men to *Himself*, as the one Source of knowledge and strength and safety. It is in the Gospel of St. John that this characteristic is found in its most striking form. There our Lord proclaims Himself as the Light of the world—the Way, the Truth, and the Life—the Bread of Life—the good Shepherd—the Door of the fold—the true Vine—the Resurrection and the Life. 'He distinctly, repeatedly, energetically, preaches Himself[5].'

(b) Its Simplicity.

In this quality, too, the teaching of Jesus Christ differed from that of others of or before His day. It was adapted to the intelligence and the needs of those common people who 'heard Him gladly' (Mark xii. 37). There was nothing in the discourses addressed to these hearers to perplex and bewilder them, like the subtleties and controversies of those who were the recognized Jewish authorities, or of the leaders of thought

---

[3] This contrast was pictured by our Lord in the short parable of the children in the market-place (see part i. p. 39).

[4] 'John inherited the old idea as to the nature of the Kingdom and of the Messiah. While impressed with the necessity of a moral reformation as leading up to it, there is nothing to show that in other respects John's conception of King and Kingdom differed from that of his countrymen' (Hastings, *D. B.* ii. 614).

[5] See Liddon, *Bamptons*, 256-258.

and culture in the Gentile world. There was nothing of the contempt shown by the former for the poor and ignorant, who, knowing not the law, were described by them as 'cursed' (John vii. 49). Christ's teaching was not given, like that of the philosophers, in 'schools' or lecture-halls. It was not 'glorified by any external magnificence[6],' as connected with the ritual of the Temple and Altar. It was given whenever and wherever the favourable opportunity arose—wherever hearers were to be found[7]—whenever any error or offence appeared to call for enlightenment or rebuke; and its form was constantly suggested by the sights or incidents of the place and time. The latter characteristic, most conspicuous in the parables (see p. 61), is by no means confined to these[8].

(c) Its Variety.

A natural result of this adaptability of our Lord's teaching to all classes of hearers, and to all circumstances, is its remarkable variety. With the exception of 'the Sermon on the Mount' (if this be continuous, see p. 9), the instructions to the Twelve and the Seventy, the later denunciations of the Scribes and Pharisees, and the discourse on the Mount of Olives, we find hardly any record of formal or uninterrupted addresses in the Synoptic Gospels. In the discourses given by St. John there is more continuity; but even these, while they differ in character from such as are found in the other Gospels, bear little resemblance to the ordinary didactic addresses of the day. Both matter and

[6] See Farrar, *L. of L.* 278.

[7] 'If it had been a doctrine of the schools, something of the fashion of the schools would have adhered to it. But, as it was, it was addressed chiefly to the common people—sometimes to congregations in Synagogues, sometimes to the chance company collected in private houses, more often still to casual gatherings in the open air' (Hastings, *D. B.* ii. 216).

[8] Another mark of the popular character of our Lord's teaching is His frequent reference to current sayings or proverbs, with which His hearers were familiar, but into which He 'infuses a depth of spiritual meaning which finds no parallel in any other form of proverbial instruction' (see Farrar, *L. of L.* 288).

form are in each case adapted to the special occasion, and the wealth of illustration gives to the whole a character unlike that of any other teaching.

(d) The New Revelation.

Among the many new truths taught by our Lord, to be noticed as they occur in His teaching, there is one which, pervading the whole of that teaching, cannot be so dealt with, and which is especially remarkable on account of the great change in social and national relations, for which it prepared men's minds. Jesus Christ was the first to declare plainly the truth of the universal brotherhood of man. His teaching was the first step towards breaking down the barriers, which human pride and prejudice had erected between those of different race, or sex, or grade. It is difficult for us to understand anything of the narrowness and bitterness which these distinctions involved in the old world—of the contempt which Jew felt for Gentile, or Greek for Barbarian—of the degradation of women, or the oppressiveness of slavery. The teaching of our Lord first enforced the claims of a common humanity, and so prepared the way for that comprehensive Church, in which all these differences should be ignored—where 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female'—where all are 'one in Christ Jesus' (Gal. iii. 28; cp. Col. iii. 11)[9].

The whole teaching may be conveniently arranged under these three divisions.

(A) Discourses, other than parables, recorded in the Synoptic Gospels.
(B) Parables.
(C) Discourses recorded by St. John.

The introductory remarks on these are placed at the commencement of each division.

[9] For a fuller account of these changes see Geikie, pp. 6–9.

A. THE TEACHING (OTHER THAN PARABLES) RECORDED IN THE SYNOPTIC GOSPELS

Parts of this teaching are so interwoven with the narrative that they have of necessity been dealt with in part i. Other of these discourses include parables, which will be treated as a separate subject. Some of this teaching is common to all the Gospels; other parts are given in two Gospels; others in one only. The special design of each Evangelist (see part i. pp. 15–21) may be traced in the discourses he has preserved.

'St. Matthew's is the Gospel of the discourses.' He has been described as specially recording the teaching of our Lord[1]. Writing mainly for Jewish readers, he is careful to preserve all which can throw light on the relation of Christianity to Judaism—all which, like 'the Sermon on the Mount,' helps to show that the old is fulfilled in the new, and that the new is superior to the old[2]; and all discourses which 'present our Lord in the character of the Great Prophet, who, like the prophets of old time, denounces national sins and predicts the future of the nation and Church[3].'

There is comparatively little of continuous teaching given by St. Mark. Writing especially for Roman readers, his is pre-eminently the Gospel of action[4]. This treatment would best appeal to the practical temperament of that energetic race.

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[1] Papias, a writer of the second century, says that 'Matthew composed the oracles (τὰ λόγια) in Hebrew (see part i. p. 16), and each one interpreted them as he was able' (Euseb. *H. E.* iii. 39). The word for 'oracles' may indeed include narrative as well as teaching, but the passage seems to refer specially to discourses (see Smith, *D. B.* ii. 275; Westcott, *Canon of N. T.* 62).

[2] St. Matthew's thus 'bears something the same relation to the other Gospels which the Epistle to the Hebrews bears to the other Epistles' (Alexander, *L. I. G.* 23).

[3] Carr, St. Matthew, Introd. xix.

[4] 'St. Mark addressed himself especially to the Latin element in humanity. The Roman temperament was eminently practical . . . In St. Mark's Gospel, accordingly, we find not so much the highest ideas explanatory of facts as facts themselves' (Alexander, *L. I. G.* 62, 63).

St. Luke, on the other hand, whose Gospel was intended especially for Greek readers, adapts his record to their artistic temperament. The Greeks were full of admiration for the beautiful, and would be most easily reached through that pictorial style which appears in parts of St. Luke's narrative [5], and in the parables he alone has recorded. The discourses, again, which he gives are especially a message for all men—part of the Gospel to be proclaimed throughout all the world.

The whole of this teaching may be conveniently divided into:

(*a*) Earlier teaching [6] given to disciples.
(*b*) Later teaching given to disciples and others.
(*c*) Discourses directed against the Scribes and Pharisees.

It is quite in keeping with the special object of St. Matthew's Gospel that he should place in the forefront of his account of the ministry that teaching which is commonly known as 'the Sermon on the Mount [7].' Parts of this are given in a different connexion by St. Luke [8]. The other teaching, in the form of addresses, which belongs to this earlier period, before the teaching of the multitude by parables has commenced, is connected with

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[5] e. g. the accounts of the Birth at Bethlehem and vision to the Shepherds (ch. ii. 1–14); of the Presentation (ch. ii. 22–38); of the Boy Jesus in the Temple (ch. ii. 42–50); of the scene in the Synagogue at Nazareth (ch. iv. 16–30); of the woman that was a sinner (ch. vii. 36–38); and of the Ascension (ch. xxiv. 50–53).

'Not written by a painter, this is yet a painter's Gospel' (Alexander, *L. J. G.* 132). The first words refer to a late and unreliable tradition that St. Luke was a painter by profession.

[6] The earliest recorded teaching, after the first summons to repentance (Matt. iv. 17), is probably the discourse at Nazareth given by St. Luke only. This, as involved in the account of that visit and its results, has already been dealt with in part i. pp. 73, 74.

[7] 'Obviously the Sermon on the Mount exercised a powerful fascination on the mind of the Evangelist. From the first he has it in view, and he desires to bring it in as soon as possible' (Expos. *G. T.* i. 8).

[8] These parallels are given in the notes on sections 1–4.

two special occasions. One of these is the mission of the Twelve, the instructions given to whom are recorded by St. Matthew[9]—the other the mission of the Seventy, the whole account of which is found in St. Luke alone.

The later teaching to disciples and others consists partly of shorter addresses and exhortations, given, with parables intermingled, during the last journeyings to Jerusalem. St. Luke has told us most of what is recorded of this period of the ministry. These are followed by the great 'eschatological[10]' discourse on the Mount of Olives, which concludes our Lord's teaching by formal addresses, except those to the disciples in the upper chamber, recorded by St. John only. The discourse is given by all three Synoptists, but we naturally find it more fully recorded by St. Matthew, as destined to have its immediate fulfilment in the overthrow of the Jewish polity and worship.

The other class of discourses, directed against the arrogant religious leaders, commences with that more determined opposition to our Lord on the part of the Scribes and Pharisees, when they attributed his casting out devils to a league with Beelzebub (see part i. p. 84). All three Evangelists record some of these addresses, but the longest and fullest denunciations are again appropriately recorded by St. Matthew alone (ch. xxiii), as the exposer of the shortcomings of the old Judaism.

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[9] It is supposed by many that the instructions given in Matt. v–vii also belong to this occasion, a view which is supported by the position of the parallel instructions in Luke vi. 20–49.

[10] It is called 'eschatological' as relating to the end of all things.

For Introduction to (B) and (C) see pp. 61, 123.

I. EARLIER TEACHING GIVEN TO DISCIPLES

1. THE BEATITUDES[1]. THE APOSTOLIC WORK.

Matt. v. 1–20.

(Cp. Luke vi. 20–26.)[2]

Questions connected with the Sermon on the Mount. There is some doubt as to the position of the discourse, commonly known as 'the Sermon on the Mount[3],' among the events of the earlier ministry. St. Luke places the shorter but similar discourse which he has recorded, known as 'the Sermon on the Plain[4],' just after the call of the Twelve Apostles, which

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[1] 'Beatitudes' are announcements of the blessings to be won by certain graces, or on certain conditions. Besides these given here, there are other such declarations, introduced by the same word 'Blessed' (*μακάριος*) in St. Matthew and St. Luke (Matt. xi. 6, cp. Luke vii. 23; Matt. xiii. 16, cp. Luke x. 23; Matt. xxiv. 46, cp. Luke xii. 43; Matt. xvi. 17; Luke xi. 28; Luke xii. 37). One is found in St. John (ch. xiii. 17, R. V.). There are none in St. Mark.

[2] Parallels to parts of this section are also found in other passages of St. Luke. For ver. 13, cp. Luke xiv. 34, 35; for ver. 15, cp. Luke viii. 16, and xi. 33; for ver. 18, cp. Luke xvi. 17.

[3] The traditional 'Mount of Beatitudes' was a hill with two tops, not far from the Sea of Galilee, the modern name of which is 'the Horns of Hattin,' so called from a village at its base. 'The platform at the top,' it has been said, 'is evidently suitable for the collection of a multitude, and corresponds precisely to the level place (*τόπου πεδινοῦ*), to which Jesus would "come down" (Luke vi. 17), as from one of its higher horns, to address the people' (Stanley, *S. and P.* 369). The tradition, however, is unreliable.

[4] The 'plain' in Luke vi. 17 ought rather to be 'a level place' (R. V.)—probably level ground near the foot of the hill. The 'mountain' of St. Matthew again, may, it has been said, mean the mountainous country, or some plateau, or level place on a mountain.

St. Matthew records later in his Gospel (ch. x. 1–4)[5]. The latter, writing specially for Jews, may have designedly placed in the forefront of our Lord's ministry the teaching which showed at once the contrast between the old law and the laws of the new kingdom.

Many sayings too, which form parts of this discourse, are given in St. Luke's Gospel on different occasions. It has been maintained therefore that St. Matthew, with his preference for grouping rather than chronological order, has incorporated here words which were spoken at various times in the ministry[6].

Contrast to the giving of the Law. The contrast between the old and the new is marked by the opening words of this discourse. The giving of the Law from Mount Sinai was accompanied by sights and sounds which inspired terror (see Heb. xii. 18–21), and curses were pronounced against all the disobedient. The Gospel, on the contrary, is ushered in with words of blessing. The Beatitudes, however, must have been very startling to the first hearers of this new teaching, whose hopes about the Messiah, as we know, centred in the restoration of an earthly kingdom to Israel, and who now heard instead of a kingdom promised to the poor in spirit, an inheritance promised to the meek, and of blessings to be won by love, purity, and suffering[7].

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[5] The question whether the two Evangelists are recording the same discourse has been much debated. The similarity of beginning and ending, and the fact that the same miracle—the healing of the centurion's servant—follows in both Gospels, seem in favour of their identity. Others have suggested that our Lord delivered the full discourse on the hill to His disciples, and then descending to the plain, repeated it in a shorter form to the multitude. Others suppose that St. Luke had before him both the *Logia* (see part i. p. 16) used by St. Matthew, and another document, in which a discourse spoken on some other occasion was recorded.

[6] We know, however, that some of our Lord's words were spoken more than once, and these which St. Luke gives, as having been uttered on other occasions, may also have formed part of a continuous discourse (see Plummer, *I. C. C.* 177).

[7] 'The people were expecting a Messiah who should break the yoke off their necks—a king clothed in earthly splendour, and manifested in the power of victory and vengeance . . . Christ reveals to them another king,

The Beatitudes: differences between the two accounts. There are important differences in the Beatitudes, as given by St. Matthew and St. Luke respectively. The former has eight, and adds to them words which apply the last to the special case of the disciples themselves. St. Luke has only four, including that specially addressed to the disciples, and he uses the second person instead of the third throughout. He gives too a denunciation of woe against those whose condition is opposed to that of such as are entitled to the first three blessings. And his words, which speak of actual poverty and hunger, and contrast laughter with weeping, lack the spiritual element in the corresponding Beatitudes of St. Matthew[8].

The Beatitudes as given by St. Matthew. The several Beatitudes do not refer to different classes of men, but tell of the various characteristics of all loyal citizens of the new kingdom, and of the rewards which are for all true disciples. In the whole eight, as given by St. Matthew, we find the two sides or aspects of the Christian character presented to us. 'Mercy and truth' are 'met together' (Ps. lxxxv. 10). On the one hand we have humility, meekness, mercy, love of peace; on the other mourning[9], striving after righteousness, hard-won purity, and endurance of suffering. Some have endeavoured to trace also in these qualities the progressive stages of growth in grace[10].

There is a correspondence in each case between the grace and the blessing. In the first four and in the last the compensation

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another happiness—the riches of poverty, the royalty of meekness, the high beatitude of sorrow and persecution' (Farrar, i. 260, 261).

[8] 'The universal declarations in Matthew require the spiritual conditions. The special declarations in Luke, being addressed to disciples, do not. Even for pagans to be poor *in spirit* and to hunger *after righteousness* are blessed things; but it is only to the faithful Christian that actual poverty and actual hunger are sure to be blessings. To others these trials may be barren suffering, or may harden rather than chasten' (Hastings, *D. B.* i. 261).

[9] In some MSS. the second and third Beatitudes change places (see R. V. mg.).

[10] See e. g. Stier, i. 95.

is by contrast—meekness and inheritance, hunger and fullness, suffering and glory [11]. In the other three it is by similarity—the merciful obtain mercy, the pure win the vision of perfect purity, the helpers in God's work of peace are called in a special sense His sons.

The work of the disciples and their influence on the world are then set forth in two striking figures [12]. They shall be as the salt, which purifies and preserves from corruption [13]; as the light, which shall lighten the darkness of ignorance and sin. Any attempt to hide that light were as hopeless as to seek to hide a city conspicuously placed on some height; as absurd as to cover with a bushel the lamp which, placed on 'the stand' (R.V.), will light the whole house. The disciples must let the light of their good works shine far and wide; but their motive in this must not be that they themselves, but that their heavenly Father may be glorified. As followers of Him, who has come not to destroy but to fulfil the law [14], they must keep those precepts which are binding for all time [15]; and to obey, and teach others to

[11] The words 'kingdom of heaven' seem to have different meanings in the first and last of the Beatitudes. In the first they tell of that kingdom of grace, for admission to which poverty of spirit is required. In the last of the kingdom of glory, which shall be the reward of those who have endured unto the end. The blessing is for those 'that *have been* persecuted' (*οἱ δεδιωγμένοι*, see R.V.), and the words which follow, addressed to the disciples, speak of their 'reward in heaven.'

[12] The connexion between this and what has preceded may be explained in two ways: (*a*) The disciples, who have this high mission, are regarded as themselves possessing the qualities just named; (*b*) an intimation is thus given that they are to help others to win these blessings.

[13] This figure of salt is found again in Mark ix. 49, 50 and Luke xiv. 34, 35 (cp. also Col. iv. 6). 'It is well known that the salt of this country, when in contact with the ground, or exposed to air and sun, becomes insipid and useless' (Thomson, *Land and Book*, 342).

[14] Christ came to fulfil the ceremonial law by being Himself the one sacrifice, of which all its rites and ordinances were types or figures. He fulfilled the moral law in a different sense, spiritualizing and enlarging its precepts (see Wordsworth, i. 15).

[15] Its permanence is described by saying that not one 'jot' (*ἰῶτα*) or 'Yod,' the smallest Hebrew letter, and not one tittle (*κεραία*), or projecting stroke of a letter, shall pass away.

obey these will be the title to promotion in this new kingdom of heaven. But such obedience must be something higher than the formal righteousness of the professed expounders of the law, the Scribes and Pharisees, if men are to be fitted for admission to that kingdom at all.

2. THE LAW AND THE GOSPEL.

Matt. v. 21–48.

(Cp. Luke vi. 27–36.)[1]

The contrast between the old idea of obedience to the law, and the higher righteousness now required, is next illustrated. The interpretation of Scribes and Pharisees has been that of a narrow literalism; henceforth the law is to be expounded, not in the letter, but in the spirit[2]. Various illustrations of this great change are now given, the two first being taken from the decalogue itself[3].

The sixth commandment. To the commandment given 'to them of old time' (R. V.) the Rabbis had added that, for a literal breach of it, a man might be arraigned by the local tribunal. These courts could condemn to death by the sword, but the sentence of death by stoning was reserved for the 'council' or higher court of the Sanhedrin. To this sentence might be added the indignity of the body being cast into the valley of Hinnom—the scene once of idolatrous rites, and now the receptacle of the refuse of the city[4]. Jesus, going back to

[1] The following parallels are found in other parts of Luke. For verses 25, 26, cp. Luke xii. 58, 59; for ver. 32, cp. Luke xvi. 18.

[2] 'Jesus expressly and formally criticized the Law, as it was interpreted in the conscience and practice of His countrymen' (Hastings, *D. B.* iii. 74).

[3] 'Luke omits the greater portion of what is reported in Matthew respecting Christ's relation to the Mosaic Law, and His condemnation of existing methods of interpretation of it. The discussion of Judaic principles and practices would not have much meaning for Luke's Gentile readers' (Plummer, *I. C. C.* 183).

[4] 'The judgement' (κρίσις) refers to the provincial courts (cp. Deut. xvi.

the feelings of anger and contempt, which may lead on to such crimes as murder, makes these three sentences figures of the divine punishments for three degrees of guilt—for causeless anger, and for scornful or insulting words [5].

The claims of the commandment, thus interpreted, are further enforced in two ways. First, by a warning that no offering made to God by any one, who has sinned against his brother and has not made amends, will be accepted. Secondly, by the analogy of earthly justice, in which it is wise to come to terms with the prosecutor, before the case is brought into court, lest the penalty should be imprisonment till the whole debt be paid [6].

The seventh commandment furnishes the next illustration. This too is expanded, and shown to forbid, not only adultery, but every lustful thought or wish. An exhortation follows to get rid, at whatever cost, of the evil desire which may cause to stumble, though the wrench be as severe as plucking out the eye, or cutting off the hand [7]. Better to sacrifice one member than to

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18). The 'Gehenna of fire' is used for the valley of Hinnom, where human victims were once sacrificed. Solomon introduced the worship of Moloch, the god of the Ammonites (1 Kings xi. 7), and Ahaz and Manasseh made their children pass through the fire as sacrifices to him (2 Chron. xxviii. 3, xxxiii. 6). Josiah is described as 'defiling Topheth in the valley of the children of Hinnom' (2 Kings xxiii. 10), to prevent any recurrence of these rites. Milton (*P. L.* i. 404) speaks of

> 'The pleasant valley of Hinnom, Tophet thence
> And black Gehenna called, the type of hell.'

[5] The word 'Raca' ('an expression of contempt,' R. V. mg.) means 'empty, vain.' The Greek word for 'fool' (*μωρέ*) means 'dull, foolish.' Our Lord Himself applies it to the Pharisees (Matt. xxiii. 17). The word used here, however, was probably the Hebrew 'Moreh' ('an expression of condemnation,' R. V. mg.), which refers to moral character. In Num. xx. 10 it is translated 'rebels.'

The reading 'without cause' (*εἰκῇ*) is doubtful. But in any case we must understand that there is a righteous anger (cp. Eph. iv. 26). The feelings and language denounced here are such as involve bitter contempt and hatred. Compare St. John's words (1 John iii. 15), 'Whosoever hateth his brother is a murderer.'

[6] These words occur in a different connexion in Luke xii. 58, 59.

[7] These expressions are evidently symbolic. 'Mutilation will not serve

let the whole body, corrupted by indulgence of the desire, be liable to the doom figured by the Gehenna[8].

A brief statement is added as to the law of divorce, which was a subject of much contention among the Jews (see p. 52). Only such sin as itself violates the marriage bond can justify a separation. He who puts away his wife for other cause, and he who marries her when she has been put away, are both guilty of breaking the seventh commandment.

The law of perjury. The same principle of interpretation is now applied to precepts outside the decalogue, though the prohibition here referred to (cp. Lev. xix. 12) connects this subject closely with the third commandment. Jesus shows that this is broken, not only by perjury, but by any light and careless swearing. In ordinary matters a simple affirmation or denial is enough[9], and anything more than this is 'of the evil one' (R. V.).

The law of retaliation (*lex talionis*, cp. Exod. xxi. 23–25) is next dealt with. It was probably part of the design of this law to check any spirit of vindictiveness. But it had been perverted, so as to encourage revengeful actions. In considering the words which follow, we must remember that what is now proposed is the standard of perfection (ver. 48). There is nothing

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the purpose; it may prevent the outward act, but it will not extinguish desire' (Expos. *G. T.* i. 109).

The translation 'offend,' here and elsewhere, obscures the real meaning. The word (*σκανδαλίζω*) means to place a stumbling-block (*σκάνδαλον*, cp. 1 Cor. i. 23) in any one's way, and so cause him to fall. This exhortation is repeated in Matt. xviii. 8, 9.

[8] The English word 'hell' means simply the 'covered' or 'hidden place.' s such it is a suitable translation of the Greek word for the place of departed spirits (Ἅδης, cp. Luke xvi. 23, Acts ii. 27, 31, &c.). But its use also as a translation of Gehenna, the place of torment, introduces confusion.

[9] Compare the words of St. James (ch. v. 12), whose Epistle bears many traces of this discourse.

'The conduct of our Lord Himself in answering the adjuration of the High Priest (Matt. xxvi. 63, 64), as well as the language of St. Paul on various occasions (Rom. i. 9; 2 Cor. i. 23; Gal. i. 20, &c.) may be adduced to show that this passage is not intended to forbid an appeal to God on solemn occasions' (S. C. i. 31).

here to contravene those judicial penalties for crime, in which, as we are told elsewhere (Rom. xiii. 1), those who inflict them are the ministers of God. It may be better for the sake of peace to yield than to insist [10]—to give up 'cloke,' or flowing mantle, as well as close-fitting tunic—to grant even more than is demanded in the way of forced service [11]. And yet it is necessary that due punishments should be inflicted for oppression and outrage. The exhortation, again, to lend to any one that asks cannot be a command to encourage the idle and vicious [12].

The new law of love. These last exhortations are now summed up in the new law of love. The commandment to love our neighbour, to which the Rabbis had added a precept bidding men hate their enemies, is expanded so as to include all men, even enemies [13]. Christian love, again, must be disinterested, given without hope of personal advantage or reward [14]. Thus alone can men be true children of that heavenly Father, who, as the God of nature, gives His good gifts to all men. Thus alone can we strive to be perfect, even as He is perfect [15].

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[10] So St. Paul exhorts the Corinthian converts to 'suffer themselves to be defrauded,' rather than go to law with one another (1 Cor. vi. 7).

The words 'resist not evil' should probably be 'resist not the evil one' (R. V.), i. e. the man who injures you.

[11] The word for compel here (*ἀγγαρεύω*) is taken from the Persian custom of forcing relays of men and horses into service for carrying dispatches (see Herodotus, viii. 98). The same word is used of compelling Simon to bear the Cross (see part i. p. 168).

[12] The Jews were forbidden to take usury from their fellow countrymen, though they might do so from strangers (Exod. xxii. 35; cp. Ps. xv. 5). St. Luke (ch. vi. 35) adds words here (*μηδὲν ἀπελπίζοντες*), translated in A. V., 'hoping for nothing again.' So Vulg. gives *nihil inde sperantes*. This interpretation caused Popes and Councils to condemn any taking of interest by Christians, and, as the result of this, the Jews became the detested money-lenders (see Plummer, *I. C. C.* 183). The proper rendering is probably 'never despairing' (R. V.), or 'despairing of no man' (*μηδένα*, R. V. mg.).

[13] Compare for this teaching the parable of the Good Samaritan (Luke x. 29–37).

[14] For 'publicans' (ver. 46) see part i. pp. 9, 79. In ver. 47 the true reading is probably 'Gentiles' (R. V.).

[15] St. Luke (ch. vi. 36) gives, 'Be ye therefore merciful,' &c.

3. ALMSGIVING. PRAYER. FASTING. THE TRUE SERVICE.

Matt. vi. 1–34[1].

The discourse now passes from religious teaching to religious observances. The defects of Pharisaic 'righteousness' (R.V.)[2] are shown in their discharge of three duties—almsgiving, prayer, and fasting. All these, on their careful performance of which the Pharisees prided themselves, were spoiled by the spirit of ostentation.

Almsgiving. This was regarded by the Pharisees as including all good works done to others, and so as almost the same with 'righteousness.' There was plenty of almsgiving, but it was practised to win the praise of men[3]. The disciples of the new faith must not so strive to attract attention to their good deeds[4], but must observe the utmost secrecy in these. Thus alone can they hope for the recompense from their heavenly Father, which those 'hypocrites' have forfeited, who have looked to and have already received their reward in human favour[5].

Prayer. To secure themselves against like unworthy motives in offering prayer, the disciples are exhorted to seek for their

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[1] None of this part of the discourse is found in 'the Sermon on the Plain,' but there are several parallels to it in other parts of St. Luke. For verses 9–13, cp. Luke xi. 2–4; for verses 19–21, cp. Luke xii. 33, 34; for verses 22, 23, cp. Luke xi. 34–36; for ver. 24, cp. Luke xvi. 13; for verses 25–34, cp. Luke xii. 22–31.

[2] The correct reading in ver. 1 is 'righteousness' (*δικαιοσύνην*), not 'alms' (*ἐλεημοσύνην*). This connects the precepts which follow with ch. v. 20.

[3] 'Jesus did not need to awaken zeal for almsgiving among his countrymen; it was there already.' But 'He purified it from the ostentation which often corrupted it' (*Encycl. Bibl.* i. 119).

There are several exhortations to 'giving' in the Gospels, but there are only two other passages in which the word for 'alms' occurs (Luke xi. 41, xii. 33).

[4] The expression 'sound a trumpet' (*σαλπίζω*) is figurative. There is no evidence of such a practice.

[5] The word for 'have' (*ἀπέχουσι*) means 'have in full.'

devotions the most retired chambers in their houses. They are warned also against formal iterations in their prayers, which will make these as unmeaning as the utterances of a stammerer[6]—as idle as the superstitious cries of the heathen[7]. It is needless to make such repeated appeals to an all-wise Father, who 'knoweth our necessities before we ask.'

The Lord's Prayer. To guard them against all such unworthy prayers, that form is now taught which has ever since been regarded by the Christian Church as a prayer for all occasions, and as the model of all other prayers. It was taught again, according to St. Luke, on a later occasion, and probably in a shorter form (Luke xi. 2–4, see R. V.), in answer to a request for a form of prayer, such as the Baptist had taught his disciples. This repetition of it was perhaps designed as a reminder that such a form had already been provided[8].

According to the common explanation of the structure of the Lord's Prayer, as given by St. Matthew, it consists of the invocation or address, three petitions for God's glory, and four (or rather three)[9] petitions for our own needs. The address sets forth clearly the Fatherhood of God, so often referred to in this discourse. The three clauses which follow are prayers that God's glory may be manifested in the reverence, loyalty, and submission of His creatures[10]. The rest of the prayer consists

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[6] The word here (*βαττολογεῖν*) was said to be derived from 'Battus'—described by Herodotus (iv. 155) as a stammerer—who founded Cyrene in Africa. It is more likely that it was coined in imitation of the sounds made by stammerers.

[7] Two familiar instances of such repetitions are the cries of the priests of Baal (1 Kings xviii. 26), and those of the fanatical mob at Ephesus (Acts xix. 34).

[8] Some, however, suppose that the prayer was only taught once, on the occasion recorded by St. Luke; and that St. Matthew introduced it here as illustrating the injunctions about prayer (see Hastings, *D. B.* iii. 141).

[9] '"Lead us not," &c., "but deliver us," &c., should be regarded as the negative and positive expression of one and the same petition' (Hastings, *D. B.* iii. 142).

[10] 'Name' in the first petition means God's 'Being, so far as it is confessed, revealed, or known' (Alford, i. 43). The second petition is a

of petitions for the food needful for both body and soul; for forgiveness of our sins, conditional on our showing mercy to others; and for strength and succour in time of temptation[11]. The doxology was probably not part of the original prayer[12].

Fasting[13]. The third division of 'righteousness' is now briefly dealt with. Here too anything like ostentation must be avoided. Instead of the conventional signs of grief, the disciples are to appear cheerful, while secretly mourning with that 'godly sorrow,' which will be known to and accepted by their Father in heaven.

The true service. By such sincerity and reality in all their religious observances the disciples are to show that they are not setting their affection on the perishable treasures of earth, but laying up for themselves the imperishable reward in heaven. By thus serving the Lord in singleness of heart they will prove that that heart is enlightened by the knowledge and love of God, without which enlightenment the whole moral nature must be full of darkness. And there can be no double service. It is as im-

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threefold prayer for the spread of the Gospel, for the growth of grace in our hearts, and for the hastening of the kingdom of glory. The third is a prayer, not only for resignation, but for active work for God (cp. John iv. 34).

[11] For the fourth petition, cp. Matt. iv. 4, &c. The word for 'daily' means either bread 'for subsistence' (*ἐπί* and *οὐσία*), or bread 'for the coming day' (*ἐπιοῦσα*, sc. *ἡμέρα*). The fifth, directly a prayer for pardon, is also indirectly a prayer for charity. The idea of such a condition of forgiveness was so new, that a special explanation of it is added (verses 14, 15; cp. Matt. xviii. 35). For the last petition, cp. 1 Cor. x. 13. R. V. has 'from the evil one.'

[12] It is only found in some MSS. of St. Matthew. It was probably first used in the Liturgies of the early Church, and introduced from them into the text of the Gospel.

[13] The only regular Fast before the Captivity was the Day of Atonement (see Lev. xvi. 29–31, &c.). After the Captivity others were introduced (see Zech. viii. 19), as mournings for different stages of the national disaster.

Frequent fastings had now become part of a religious life (see Luke ii. 37, xviii. 12). The only other occasion on which we have any important reference by our Lord to this custom is the answer He gave (see p. 121) to the question put by the disciples of John and of the Pharisees (see Hastings, *D. B.* ii. 854, 855).

possible for any to love both God and worldly treasures [14], as it is for the same slave to be faithful to two masters.

Trust in God's providence. They who thus serve God with undivided allegiance need be distracted by no anxious thought (see R. V.) [15] about the things of this world. He, who has given the great gift of life, will provide all that is needful for its preservation. The world of nature bears constant witness to His care. He who feeds the birds that whirl in flocks overhead will also provide food for men, who are far better than these, and yet so dependent on Him that none can of himself add to his stature [16]. The gold and scarlet carpet of flowers, more beautiful than the gorgeous robes of Solomon, which yet will wither so soon [17], is an assurance that the same God, who thus clothes the grass of the field, will provide raiment for His servants. Anxieties about such matters, which the Gentiles may feel, are not suited to those whose heavenly Father knows all their wants. For such as seek first the higher spiritual life—the true righteousness—all other needs will be supplied. It is not for the disciples to be anxious about the morrow, which in turn will bring its own anxieties (see R. V.); the troubles of the present are sufficient for the day [18].

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[14] 'Mammon' is a Syrian or Aramaic word for 'wealth.' This is here personified, to contrast more forcibly with the service of God the 'covetousness, which is idolatry' (Col. iii. 5; cp. Eph. v. 5).

[15] The word here (*μεριμνᾶτε*) denotes 'anxious care.' So in verses 27, 31, 34 (cp. Phil. iv. 6, R. V.).

[16] Some would translate the word here (*ἡλικία*) by 'age' (R. V. mg.), making the passage tell of our inability to prolong life. This is the meaning of the word in John ix. 21, while in Luke xix. 3 it means 'stature.' In Luke ii. 52 the meaning is doubtful.

[17] The 'oven' (*κλίβανος*, classical *κρίβανος*) was a vessel used for baking bread, into which the withered grass was put as fuel.

[18] There is no encouragement in these words for improvidence, nor for a recklessness like that of the Epicureans, whose motto is given in 1 Cor. xv. 32. They are simply a warning against that over-anxiety which shows want of trust in God's wisdom and goodness.

4. FURTHER INSTRUCTIONS. THE SIMILITUDE OF THE TWO BUILDERS.

Matt. vii. 1–29.

(Cp. Luke vi. 37, 38, 41, 42, 45–49.)[1]

In the teaching which follows, as recorded here by St. Matthew, there is less of cohesion than in that which has gone before, and it is this part of the discourse which is specially suggestive of the Evangelist having grouped together words which were spoken on different occasions (see p. 9). It is difficult in parts to trace any continuity, and portions of this teaching again are given in other connexion by St. Luke.

Judgement. The discourse at this point passes somewhat abruptly from the consideration of the providence of God to the question of human judgements. As we deal with others, we may expect to be dealt with in turn[2]; and, above all, must so look for final judgement[3]. The censorious spirit, in which men, while ignoring their own graver faults, criticize others, is illustrated by a Jewish proverb about one, whose own sight is most defective, seeking to extract a splinter from another's eye[4]. Such 'hypocrites' cannot correct the ignorance or sin of their brethren, while their own spiritual vision is still more

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[1] The following parallels are found in other parts of St. Luke. For verses 7–11, cp. Luke xi. 9–13; for ver. 13, cp. Luke xiii. 24; for verses 22, 23, cp. Luke xiii. 25–27.

[2] 'This is the *lex talionis* in a new form, character for character' (Expos. *G. T.* i. 128).

[3] This is the truth implied in the petition for forgiveness in the Lord's Prayer (see p. 18). Compare also Rom. ii. 1–3, James ii. 13.

[4] 'Some of our Lord's sayings contain the same lessons which the proverbs of the Jewish Rabbis contained already: for He was willing to bring forth even from His treasury things old as well as new' (Trench on Proverbs, 67).

'A brother's eye here derives a profound meaning from its reference to what had been said concerning the eye in ch. vi. 22, 23' (Stier, i. 275).

For similar exaggerations in Jewish proverbs, cp. Matt. xix. 24, xxiii. 24.

obscured. This warning is followed by a caution against the opposite extreme of using no discrimination, as to those who are or are not worthy to receive the holiest truths and the most sacred confidences. The desecration which such indiscretion may cause is again parabolically illustrated. There are those, the making such disclosures to whom will be like casting the flesh of the sacrifice to dogs ; those who, mistaking such pearls for the acorns which are their ordinary food, may even, disappointed in their greed, turn, like the furious wild boar, and rend the giver[5].

Prayer. The subject of prayer, already dealt with in connexion with Pharisaic righteousness (see p. 16), is taken up again here. But the object now is to encourage perseverance in prayer by the assurance that it will always receive a wise answer[6]. A short parable is again used, and the argument is an *a fortiori* one from the love and care of earthly parents. These never, either maliciously or thoughtlessly, give an answer to their children's petitions which is delusive or injurious[7]. How much more will that heavenly Father, who is 'perfect' (ch. v. 48) in wisdom and goodness, give good gifts to His children who pray to Him? And, it is added, this unfailing goodness of God should be not only the model, but the motive of man's love for his fellow men ; for this 'love is the fulfilling of the law' (Rom. xiii. 10)[8].

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[5] Dogs and swine are coupled together, as the type of all that is unclean, in 2 Pet. ii. 22. For the use of 'dog' in the Bible, see *O. T. Hist.* ii. 125, 127.

Pearls were specially prized among the Jews. Compare the parable in Matt. xiii. 45, 46.

[6] St. Luke (ch. xi. 11–13) gives these words as spoken on the occasion of teaching the Lord's Prayer, and places just before them the other short parable of the friend at midnight (see p. 114).

The same duty of importunity in prayer is taught in the parable of the unjust judge (Luke xviii. 1-8 ; see p. 114).

[7] There seems to be an idea of mocking by giving what looks like the thing asked for. St. Luke adds a third such figure—an egg and a scorpion.

[8] So our Lord says (Matt. xxii. 35–40) that all the law and the prophets 'hang on the two commandments' of love to God and love to man.

The two ways. The false teachers and formal disciples. The words as to the two ways are connected by some with those which have preceded [9]. It seems, however, better to regard them, if not altogether independent of the context, as leading up to those which follow [10]. The gate here, in spite of the order of the words, is probably not to be taken, as is commonly done, of the beginning, but of the end of the road [11]. The way of life is full of difficulties, from which the other road is free [12]. They who would choose aright must be on their guard against false prophets [13], who, from their plausible manner and words, might deceive even the elect (cp. Matt. xxiv. 24), turning them away from the way of life. The difference between these and the true guides may be known now by the outcome of their teaching, as surely as a tree is discerned by its fruits [14]. Good results can no more follow from their work than the choicest fruits can be gathered from briers and weeds, which are fit only for the burning [15]. And, in the great day of account,

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[9] See e. g. Stier, i. 291.

[10] This seems to accord with their position in St. Luke (ch. xiii. 24), where they come in the answer to the question, 'Are there few that be saved?'; and are followed by a sentence of rejection, similar to that which we presently find in this discourse. St. Luke's account, however, presents a somewhat different picture; the word with him is not 'gate' (*πύλη*, the entrance to a city), but 'door' (*θύρα*, the entrance to a house), with the figure of the master of the house having 'shut to the door.' He too uses the word which tells of struggle (*ἀγωνίζεσθε*).

[11] 'Doors lead not to ways, but a way leads to the gate of the town or the house whither I would go' (Stier, i. 292).

[12] Cp. Prov. xiv. 12, xvi. 25. 'There is a way which seemeth right unto a man, but the end thereof are the ways of death.'

[13] The word 'prophets' in such connexion means simply teachers—those who undertake to expound the will of God (see *O. T. Hist.* ii. 75).

The 'sheep's clothing' may refer either to the common prophetic dress, or to their assuming the appearance of the sheep themselves (see Alford, i. 50). For 'ravening wolves,' cp. Acts xx. 29.

[14] This figure is found in other passages of Scripture, e. g. John xv. 1, 8; Gal. v. 22. So in Articles of Religion (XII) a 'lively faith' is said to be 'as evidently known by good works, as a tree is discerned by its fruits.'

[15] Cp. the Baptist's words in Matt. iii. 10.

the false professions of such impostors will be more fully revealed; and they, who so claim to have prophesied and wrought mighty works in Christ's name, will be finally rejected. For it is not the mere formal profession of the faith that will win the divine approval then, but the good and faithful performance of the heavenly Father's will.

The similitude of the two builders. The discourse concludes with a picture, which forcibly contrasts 'the doer of the work' and 'the forgetful hearer' (James i. 25)[16]. In the same ravine, where the bed of the stream is dried up in summer, two men are building. One of these wisely chooses one of the rocky sides of the gully, where a firm foundation can be found[17]; while the other foolishly builds on the bottom of loose and shifting sand[18]. The two houses stand side by side, till the stormy winter arrives. Then, when the swollen torrent comes rushing down, with roaring winds and a deluge of rain, the rock-founded house stands firm; while that which has been built without secure foundation falls crashing in ruins. Such will be the different destiny of those who do, and those who do not retain this new teaching as the rule of their lives.

Effect of the teaching. This is briefly described as a feeling of astonishment at the authority implied in the words of the new Teacher[19]. They are recognized as being an utter

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[16] This has been described as 'pre-eminently the parable of the young.' Though the formal instruction by parables does not begin till later, there is much that is parabolic in the earlier teaching (see p. 61). Several of such illustrations have already occurred in this discourse.

[17] For this figure of building on the rock, or sure foundation, cp. Matt. xvi. 18; 1 Cor. iii. 10, 11; Eph. ii. 20.

[18] The account in St. Luke (ch. vi. 48, 49) is somewhat different. The wise builder is described as 'digging deep' (ἔσκαψε καὶ ἐβάθυνε) to find the rock; the other as building 'upon the earth,' without laying a foundation.

[19] The same feeling is described by St. Mark (ch. i. 22, 27) as following our Lord's first teaching at Capernaum, and the healing of a demoniac there.

The words about 'the multitudes' (R. V.) imply that this teaching, or parts of it, addressed to the disciples, was heard either nce or afterwards by others as well.

contrast to the teaching of the Scribes, who made no claim to originality, but merely stated and expounded the traditions of others (see p. 1).

5. INSTRUCTIONS GIVEN TO THE TWELVE.

Matt. x. 16–42.

The account of the sending out of the Twelve, and the instructions for their immediate work, have been given in Part I (pp. 93–95). The discourse which follows goes far beyond that first mission. The words are recorded in this connexion by St. Matthew alone, but parts of the discourse are introduced elsewhere by the other Synoptists[1]. In this case, again, the same words may have been spoken on more than one occasion; or this may be another instance of St. Matthew's love for grouping[2].

Dangers for the first preachers of the Gospel. These are described in verses 16–23[3]. Their perilous condition is compared to that of sheep in the midst of wolves (cp. John x. 12); and it is only by combining the wisdom of the serpent with the innocence of the dove[4] that they will be able to meet these perils without compromising their faith and loyalty. They will be brought before the Jewish local courts, and scourged in the Synagogues, in which such trials are commonly held[5]. They

[1] For verses 17–20, cp. Mark xiii. 9–13; Luke xii. 11, 12, xxi. 12–15; for verses 26–33, cp. Luke xii. 2–8; for ver. 21 and verses 34–36, cp. Luke xii. 51–53; for ver. 30, cp. Luke xxi. 18.

[2] 'Both these inferences may be in part correct' (Edersh. i. 640).

[3] 'After this description of the lighter side of the Apostles' ministry, its darker side, viz. their relation to the enemies of the kingdom of Christ is laid open' (Olsh. ii. 28). This writer, however, contrary to the general view, places the break between the immediate and the more remote at ver. 21.

[4] The word for 'wise' is used in the superlative (*φρονιμώτατος*) of the 'subtilty' of the serpent in Gen. iii. 1. The dove was the emblem of simplicity (Hos. vii. 11).

[5] The 'councils' (*συνέδρια*) here are the provincial courts. In Matt. v. 21, 22 these were described as 'the judgement,' the 'council' there being the Sanhedrin.

For the scourging in the Synagogues themselves, cp. Acts xxii. 19, xxvi. 11.

will even be arraigned before Roman governors and before princes, that their sufferings may be a testimony to these and to others of the truth of that which they preach. They are not to 'be anxious' (R. V.; cp. ch. vi. 25, &c.) as to what they shall say when thus on their trial, for they shall be divinely inspired with a suitable defence. These troubles and persecutions shall cause much family division and strife, and excite general hatred against them, as the authors of these dissensions; but those who have stood firm to the end shall be saved. They are not to court martyrdom by remaining where persecution makes success hopeless[6]. There is work to be done in other cities of Israel, and they shall not have completed their tour of these before the Son of man shall come[7].

The ground of confidence under suffering. This section (verses 24–33) commences with words, quoted by our Lord elsewhere (Luke vi. 40; John xiii. 16, xv. 20), which were probably a common Jewish saying[8]. Disciples must be content to suffer like their Master—to be misunderstood and reviled like Him[9]. They are not to be dismayed by all this, for they are thereby learning 'the fellowship of His sufferings' (Phil. iii. 10)[10], and a time will come when the mysteries of the

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[6] We find St. Paul acting in accordance with these instructions, when on his first missionary journey (Acts xiii, xiv).

[7] 'Throughout this discourse, and the great prophecy in ch. xxiv, we find the first Apostolic period used as a type of the whole ages of the Church; and the vengeance on Jerusalem—which, historically speaking, put an end to the old dispensation, and was, with reference to that order of things, the coming of the Son of man—as a type of the final coming of the Lord' (Alford, i. 76).

[8] Many of the expressions in this discourse seem to have been proverbial, and are found in Rabbinical writings. It is 'more than any other, even more than that on the Mount, Jewish in its forms of thought and modes of expression' (Edersh. i. 641).

[9] For calling or comparing to Beelzebub, cp. Matt. xii. 24, &c. (see part i. p. 84). According to one interpretation, 'Beelzebul' (R. V. mg.) means 'lord' or 'master of the house.' For other explanations of the name, see *O. T. Hist.* iii. 59.

[10] 'Another source of consolation—companionship with the Master in tribulation' (Expos. *G. T.* 164).

kingdom shall be revealed, and the true character both of Master and disciples shall be known. It is not human rulers, whose persecutions can only affect the body, that are to be feared; but the 'one Lawgiver, who is able to save and to destroy' (James iv. 12)[11]. He, who watches with loving care over the humblest of His creatures, will protect His faithful servants from all harm[12]. And at last the great compensation will come, when every one who by word or deed has fearlessly made his confession of Christ before men, shall be greeted as one of the 'blessed of His Father'; while all who have denied Him shall be rejected.

Dissensions through the Gospel preaching. Sacrifice involved. The third section (verses 34–39) reverts to the dissensions which shall be caused. There is a sense in which He, whose birth was to bring 'peace on earth' (Luke ii. 14)—He, who afterwards bequeathed to His followers the legacy of peace (John xiv. 27), has come, 'not to send peace on earth, but a sword.' The kingdom which the 'Prince of Peace' (Isa. ix. 6) has come to found can only be established after fierce conflict. In that struggle the closest bonds of family union will be broken, and men will have to choose between the love of their dearest and the love of Christ[13]. A painful estrangement from the former may be part of the suffering wherein they must take up the cross and follow their Lord[14]. Any one who has

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[11] The words 'which is able,' &c. are commonly explained of God, and the context seems to require this. Others maintain that Satan is here meant (see Stier, ii. 40–43). But we are not told to 'fear' but 'to resist the devil' (James iv. 7; 1 Pet. v. 9).

[12] The expression about 'the hairs of the head' refers to a Jewish proverb for preservation, which takes a somewhat different form in Luke xxi. 18.

[13] The words here are almost the same as those in which the prophet Micah (ch. vii. 6) describes the dissensions which should precede the first destruction of Jerusalem.

Compare with this the stronger statement as to 'hating' relations and life in Luke xiv. 26, 27.

[14] These words are used again as a figure of self-denial in other connexions (ch. xvi. 24; Mark viii. 34, x. 21; Luke ix. 23). The hearers would recall the sights they had seen—the victims carrying the cross to the place

refused to make such sacrifice for the truth's sake, and has found the life which he prizes in the things of this world, shall lose the life eternal; but he that has 'lost' his life here, giving up all for Christ's sake, shall thereby gain that higher life[15].

Further promises of reward. Promises follow (verses 40–42) for all those who shall prove their love for their Master by showing kindness to His followers. Such kindness shall be regarded as shown to Him, whose messengers these disciples are[16]. Any who shall befriend such from motives of respect for their office shall have a reward, like that reserved for the messengers themselves. The highest blessings will be for those who have so received the actual preachers of God's word. But there will be a reward also for such as have been kind for Christ's sake to others, who have no claim beyond that of a righteous life; and even the humblest act of charity to one of those who are mere 'babes in Christ' (1 Cor. iii. 1) shall not go unrewarded[17].

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where they were to suffer (see part i. 168). There is doubtless also a prophetic intimation of the nature of their Master's coming death.

[15] The words mean that the gain or loss of natural life implies the loss or gain of spiritual life. Compare St. Paul's figure of dying to sin (Rom. vi. 2, R.V; Col. iii. 3, R.V., &c). 'The work of renovation implies the renunciation of the old sinful life, which has become part of the man. This transition is a death, but out of this death a new and higher life springs up' (Olsh. ii. 40).

[16] This thought of the object of Christian love being in a sense identified with the Master Himself, for whose sake that love is shown, is drawn out more fully in Matt. xxv. 34–40.

[17] Stier (ii. 54, 55) describes these as 'three descending stages below the Apostles; since the new Apostolical dignity had now reduced that which was once the highest (a prophet) to the second place.'

The name 'little ones' was commonly given by the Rabbis to their younger or more ignorant disciples.

6. THE MISSION AND RETURN OF THE SEVENTY. JESUS' THANKSGIVING AND INVITATION.

Luke x. 1–20. Matt. xi. 25–30.

(Cp. Luke x. 21–24.)

The mission of the Seventy[1]. St. Luke has already (ch. ix. 1–6) briefly recorded the mission of the Twelve. This sending out of the Seventy, recorded by him alone, he connects with the later journeyings to Jerusalem (see part i. p. 115). The reason given for this mission is the same as that assigned in St. Matthew (ch. ix. 36–38) for sending out the Apostles, and the instructions to the Seventy correspond in the main to those bearing on the more immediate journeys of the former (see part i. p. 94). The Seventy are sent out 'two and two,' to traverse the district which their Master is about to visit, and to prepare men there for His teaching. Their time of office was probably brief, and St. Luke himself presently describes them as returning with their report[2].

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[1] As the number of the twelve Apostles was probably suggested by the twelve tribes (cp. Matt. xix. 28), so this may have been suggested by the seventy elders (Exod. xxiv. 1, 4; Num. xi. 16), or the seventy members of the Sanhedrin. The reading here, 'seventy and two' (R. V. mg.), is due to the idea that this was the exact number of Sanhedrists.

Some would connect the number here with the Jewish tradition, according to which seventy was the number of Gentile nations. But it was the Apostles who were to go to all nations, while 'the Seventy were certainly not sent to the Gentiles' (Stier, iii. 486).

From St. Luke alone having recorded this mission the tradition arose that he himself was one of the Seventy. Hence this account was chosen as the Gospel for St. Luke's day. This tradition, however, seems inconsistent with the preface to his Gospel (see part i. p. 17). Eusebius (*H. E.* i. 12) mentions Barnabas, Sosthenes, Matthias, and the other proposed as Judas' successor (Joseph Barsabas), as traditional members of the Seventy.

[2] 'They probably were not many days absent' (Alford, i. 375). While the first mission of the Twelve was in Galilee, the sphere of work for the Seventy was, probably, Peraea and the towns and villages of Judaea.

Instructions compared with those given to the Twelve. The chief differences between these instructions and those given on the earlier occasion is that the latter tell of a permanent office and work. This wider character is shown in the discourse added there (see p. 24), to which there is no parallel here. The following differences of detail may also be noticed.

(*a*) There is no veto in the case of the Seventy on visiting Gentiles or Samaritans[3].

(*b*) As their work is to be a hurried one, they are bidden to 'salute no man by the way[4].'

(*c*) They are, however, on entering a house, at once to give the common salutation; and, if this is well received, are to tarry there[5].

(*d*) They are to be content with whatever fare is provided.

(*e*) Their commission to work miracles is restricted to healing the sick, and does not include raising the dead, or casting out devils.

There is also throughout these instructions a sadder tone than in the former ones. The frequent rejections now of the Master's teaching give less hope of success for His messengers.

The woes on impenitent cities. These denunciations are placed by St. Matthew (ch. xi. 20–24) after the interview with two of the Baptist's disciples. They come appropriately in St. Luke after the judgement on whatever place shall reject any of the Seventy[6]. Even the heathen cities of Phoenicia, it is said, notorious for their wickedness, would have repented had they witnessed such miracles as were wrought in Chorazin and

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[3] This may have been due to the definite region to which their mission was restricted (ver. 1).

[4] Cp. 2 Kings iv. 29. 'Eastern salutations were tedious and overburdened with ceremony' (S. C. i. 382).

[5] 'Son of peace' is 'a Hebraism for one inclined to peace' (Plummer, *I. C. C.* 273).

[6] 'The connexion here seems to be that in which the passage originally stood, at the close of the labours of Jesus in Galilee' (Olsh. ii. 274). This 'is our Lord's solemn farewell to the cities in which He had preached and manifested Himself in vain' (Plummer, *I. C. C.* 276).

Bethsaida[7], and so they will be less severely judged than these towns. Capernaum, which has been so specially favoured that it is described as 'exalted unto heaven,' shall be punished with utter destruction, as if swallowed up by Hades[8]. The accepting or rejecting the messengers' preaching will be as the accepting or rejecting the Master Himself, and the Father who hath sent Him (cp. Matt. x. 40).

Return of the Seventy. St. Luke next describes the return of these messengers, not probably all at once, but at different points on the journey, as places are reached to which they have been sent. The casting out of devils had been no part of their commission, as it was in the case of the Twelve; but they have found to their delight that this power also, which Apostles had in one case at least sought in vain (see part i. p. 109), has been granted to them. The words with which their report of this triumph is received may be best explained as a figure of the complete overthrow of the power of evil by Him in whose name they have gone forth (cp. John xii. 31, xvi. 11)[9]. It is as the result of this victory, though not yet fully accomplished, that they have been enabled to work the cures over

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[7] Chorazin, which is not mentioned elsewhere in either O.T. or N.T., is probably the same as Kerazeh, the ruins of which are found a little north of Tell Hum (Smith, *H. G.* 456). For Bethsaida, see part i. p. 59.

[8] The true reading probably is 'Shalt thou be exalted unto heaven? Thou shalt,' &c. (R. V.). On the meaning of Hades, see p. 14. On Capernaum, see part i. p. 63.

St. Matthew adds that it will be 'more tolerable' for Sodom than for Capernaum in the judgement.

[9] They can hardly be referred to the first fall of Satan (cp. Jude 6), nor to the casting out described in Rev. xii. 7–9. Still less can their meaning be restricted to the success of the Seventy, whose cures 'are obviously to be considered, not as the *causes*, but as the *effects* of the overthrow' (Olsh. ii. 276).

Compare the account of the fall of the king of Babylon in Isa. xiv. 12.

The rendering 'fall' of A.V. is better than the 'fallen' of R.V. In the vision the whole work of subjection is presented as one act.

Some have explained the words as a rebuke to the Seventy for showing spiritual pride, or ambition—the sin by which 'fell the angels.'

which they are exulting; and they shall further be endued with authority over all the power of the enemy [10]. This, however, ought not to be their chief cause of rejoicing, but rather the knowledge that their names are written in the book of life (cp. Heb. xii. 23; Rev. xx. 12, 15, xxi. 27, &c.).

The thanksgiving of Jesus [11]. This, placed by St. Luke after the return of the Seventy, follows in St. Matthew the woes against the impenitent cities [12]. The words contrast those who are commonly regarded as 'the wise and understanding' (R. V.) —the Scribes and Pharisees, who have led the opposition to Christ's teaching—with the unlearned, who have been more open to conviction. The passage which follows as to the power given by the Father to the Son, the mutual full knowledge of Father and Son, and the revelation of the Father by the Son, anticipate the teaching of the fourth Gospel. St. Luke adds here words found in a different connexion in St. Matthew (ch. xiii. 16, see p. 71).

The gracious invitation. St. Matthew concludes his account of this teaching with those words which have been the comfort of so many when perplexed, or suffering, or mourning [13]. The promise to all such is not that of the rest of inaction, but of refreshment and resignation [14]. There is a yoke to be worn by

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[10] 'Serpents and scorpions are the striking representatives of all that is deadly in the animal world, parallel to the thorns and thistles (cp. Ezek. ii. 6) of the vegetable world' (Stier, iii. 494).

[11] The passage is taken here from St. Matthew rather than St. Luke, on account of the invitation that follows, which is given only by the former.

[12] 'The setting in Matthew gives to this great devotional utterance a tone of resignation in connexion with the apparent failure of His ministry.' In St. Luke, 'connected with the fall of Satan, it has a tone of triumph' (Expos. *G. T.* i. 541).

[13] The call indeed is for all, inasmuch as all have sinned, and all suffer. 'Come *all*; not this man or that man, but *all*, all that labour and are heavy laden, all that are in distress, and in sin. Come, not that I may condemn you, but release you; come, because I desire your salvation, and I will give you rest' (Chrysostom, see Wordsworth, i. 34).

[14] Compare the rendering in the 'comfortable words' of the Communion Service—'I will *refresh* you' (*ἀναπαύσω*).

Christ's followers, a burden to be carried; but these are made easy and light for all such as, having learned of Him, become 'meek and lowly in heart'—blessed with the peace which comes from the knowledge of God, and from submission to His will[15].

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[15] For the light yoke (ζυγόν) contrast Acts xv. 10. For the burden (φορτίον) cp. Gal. vi. 5.

II. LATER TEACHING GIVEN TO DISCIPLES AND OTHERS

7. DISCOURSES ON THE LATER JOURNEYINGS.

Matt. xviii. 7–20, xix. 23–30.

(Cp. Mark ix. 41–50, x. 23–31; Luke xviii. 24–30.)

Luke xii. 49–57, xiii. 23–30.

On offences (Matt. xviii. 7–14). The first of these discourses is a sequel to the lesson of humility given at Capernaum through the example of a little child. St. Mark places between the two the rebuke to intolerance administered to St. John (see part i. pp. 110, 111)[1]. The thought of the terrible sin of offending one of the 'little ones' is here expanded into that of the miseries caused to all mankind through such occasions of stumbling[2]. The words which follow have occurred before in the 'Sermon on the Mount' (Matt. v. 29, 30)[3].

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[1] The first words about 'offences' are found in a somewhat different form and connexion in Luke xvii. 1, 2.

[2] This, however, is explained by others as a denunciation against the evil world, for causing such offences.

Some have supposed that there is here a special reference to Judas, as 'that man by whom the offence cometh' (see Stier, ii. 382).

[3] For the explanation of these, and especially of the word 'offend,' see p. 14.

St. Mark adds here, 'If thy foot offend thee,' &c. His words about the undying worm and unquenchable fire (cp. Isa. lxvi. 24), thrice repeated in A.V., probably belong to v. 48 only (see R.V. and mg.). He concludes with the figure of salt as a purifier (cp. Matt. v. 13; Luke xiv. 34, 35). The connexion of this with what precedes has been explained as being that every one must be purified, either 'of his own free will by a course of self-

The warning against injury to the 'little ones' is next reinforced by the thought of their guardian angels[4]. These, 'as representatives of the highest holiness on earth,' are described as always beholding the face of God. The care of the Father, shown in this guardianship of the meek and lowly, is next pictured as extending to the lost, whom the Son of man has come to save (cp. Luke xix. 10); and this truth is illustrated by the short parable, found again in Luke xv. 3–7 (see p. 104), of the Straying Sheep. The love of God will not suffer one of His little ones to wander unreclaimed.

On forgiveness (Matt. xviii. 15–20). The thought of the divine mercy in recovering the lost suggests that of human efforts to reclaim them[5]. Expostulations are first to be made privately; then, if necessary, before two or three witnesses, to give force to the rebuke; and, as a last resource, the offence may be published to the whole Christian society. If even the weighty authority of the whole Church is disregarded the offender must no longer be counted as a brother. To the Apostles, as representing that Church, the same power to 'bind or loose' is now granted, as had before been promised to Peter (Matt. xvi. 19; cp. John xx. 23). Assurances are added of an answer to any united prayer of believers, and of the spiritual presence of their Master, wherever two or three are gathered together in His name (cp. Matt. xxviii. 20; 1 Cor. v. 4)[6].

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denial,' or 'by being carried away against his will to the place of punishment' (see Olsh. ii. 242). The words about sacrifice, however, are of doubtful authority (see R. V. mg.). The exhortation to peace which follows is a fitting close to the whole discourse, considering the dispute about precedence, which was its occasion.

[4] 'We forget the angels far too much; although Christ reminds us of them in the daily prayer—in the third petition' (Stier, ii. 386).

Some have interpreted the words about 'beholding the face' by the privileges granted to confidential servants in Eastern courts, as described in Esther i. 14.

[5] Or 'the transition is easy from warning against giving to counsel how to receive offences' (Expos. *G. T.* i. 239).

[6] Compare the 'Prayer of St. Chrysostom.'

The dangers of riches (Matt. xix. 23–26). The short discourse which follows is spoken after Jesus has left Galilee (ver. 1). Its occasion is the failure of the rich young ruler to make the sacrifice involved in discipleship (see part i. p. 119). The figure of the camel used here is another instance of Eastern exaggeration in proverbs (see p. 20)[7]. The force of the warning is more clearly given in the fuller account of St. Mark, which restricts it to those 'that trust in riches[8].' The amazement of the disciples is met with words which declare the omnipotence of the merciful God.

The reward of self-sacrifice (Matt. xix. 27–30). The disciples quickly recover from their despondency, and Peter, on their behalf, asks what *their* reward shall be, who have done what the rich ruler could not bring himself to do, and have forsaken all to follow their Master. The great and final compensation for Apostles, he is told, shall be to sit enthroned as judges of the twelve tribes[9]. And for every one who sacrifices earthly relationships or possessions for Christ's sake there shall be an hundredfold compensation in this world, and the reward of everlasting life[10].

The new faith and its results (Luke xii. 49–57). These words follow the parable of the Watchful Servants (see p. 95), and tell of the trials amid which faith and loyalty must be shown. The 'fire' seems best explained as a figure of the power of the new faith, with special reference to the gift of the Holy Spirit (cp. Matt. iii. 11; Acts ii. 3)[11]. The Lord longs for

[7] Attempts have been made to explain it away by substituting 'cable' (*κάμιλος*) for 'camel' (*κάμηλος*). The camel and the elephant are common figures in Eastern proverbs.

[8] For the hindrance of 'the deceitfulness of riches,' cp. Matt. xiii. 22.

[9] The 'regeneration' (*παλιγγενεσία*) here means the new creation (cp. 2 Pet. iii. 13; Rev. xxi. 1).

Peter's question was probably suggested by the words just spoken to the ruler, 'Thou shalt have treasure in heaven' (ver. 21).

[10] The concluding words will be dealt with where they occur later (see p. 80).

[11] Others explain it of the fire of strife, connecting it with the divisions presently referred to.

this quickening and purifying power to be kindled[12]; but there must first come His own baptism of suffering (cp. Matt. xx. 22, &c.), in the prospect of which He is even now afflicted[13]. The divisions which the new faith shall cause are next foretold[14], and the people are reproached with their lack of spiritual discernment[15], which is so far below their skill in forecasting the weather[16]. The discourse concludes with that figure of the future judgement, as to which they show such want of foresight, given also by St. Matthew (ch. v. 25, 26), after the exposition of the sixth commandment.

The saved and the lost (Luke xiii. 23–30). Jesus is continuing His journey towards Jerusalem, teaching in various places as He goes (ver. 22), when one of his hearers puts to Him the question, perhaps suggested by His recent warnings on repentance (ch. xii. 58—xiii. 9), 'Are there few that be saved?' No direct answer is given, but the hearers are exhorted to make strenuous efforts to enter in by the 'narrow door' (R.V.), before the master of the house, conceiving that all his guests have arrived, shall have closed it[17]. It will be too late then to seek

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[12] There are three versions of these difficult words:—

(*a*) As in A. V. and R. V.

(*b*) 'And what will I? would that it were already kindled' (εἰ = *utinam*).

(*c*) 'And how do I wish it were,' &c. (τί = ὡς).

The punctuation and rendering of (*b*) seem to give the best sense.

[13] Some explain the 'straitening' of fervent desire. But the word (συνέχομαι) commonly denotes pressure of difficulty or suffering. To our Lord 'the prospect of His sufferings was a perpetual Gethsemane; cp. John xii. 27' (Plummer, *I. C. C.* 334).

[14] This prophecy is given, in Matt. x. 34–36, as part of the charge to the Twelve.

[15] A similar rebuke is recorded by St. Matthew (ch. xvi. 2, 3) as given to the Pharisees and Sadducees.

[16] For a cloud coming from the west or Mediterranean, as a sign of rain, cp. 1 Kings xviii. 44. A wind blowing from the deserts on the south would bring scorching heat (καύσων, cp. Matt. xx. 12; James i. 11).

[17] With 'strive' (ἀγωνίζεσθε) compare the description of the kingdom of heaven being taken by force (Matt. xi. 12).

On the difference between 'door' here and 'gate' in Matt. vii. 13, 14, see p. 22.

admission (cp. Matt. xxv. 10), and eager pleadings for recognition will be sternly rejected (cp. Matt. vii. 23)[18]. Those who rest their claims on descent from the patriarchs shall be disowned, and shall see with indignation Gentiles from all quarters admitted to the kingdom of God[19]. The discourse concludes with the words, found also in Matt. xix. 30, xx. 16, which tell of the reversal of human judgement (see p. 80).

8. DISCOURSE ON THE MOUNT OF OLIVES (I).

Matt. xxiv. 1–28.

(Cp. MARK xiii. 1–23; LUKE xxi. 5–24.)

Destruction of the Temple foretold. At the close of 'the day of questions' (see part i. p. 148), and after the long discourse against the Scribes and Pharisees (see p. 56), Jesus leaves the Temple for the last time[1], and sets out on His way back to Bethany (see R. V.). The last words of the previous discourse have filled the disciples with amazement, and our Lord's attention is now directed by them (or, as St. Mark says, by one of them) to the massive blocks of stone, and the lavish decorations of that building, the destruction of which He has just foretold. The prediction is repeated in still more striking words—'there shall not be left one stone upon another[2].'

It is probably best here to have a comma at the end of ver. 24 (see R. V. mg.), and a full stop at the end of ver. 25.

[18] For this figure, given in a different connexion by St. Matthew (ch. viii. 11, 12), see part i. p. 86.

[19] The words here, however, have a somewhat different force, as referring to national distinctions. The Jews, who are first, become last; and the Gentiles, who are last, become first. This statement, which tells simply of acceptance or rejection, is in no way inconsistent with such passages as Gal. iii. 28; Col. iii. 11, &c.

[1] St. Mark and St. Luke place here the story of the widow's mite, which they alone record (see part i. p. 151).

[2] This was fulfilled in the destruction of Jerusalem by Titus. 'Caesar gave orders that they should demolish the entire city and Temple, only part of the wall and some of the towers being left standing' (Joseph. *Wars*, viii. 1, § 1).

When they have reached the Mount of Olives, the four most favoured Apostles (Mark xiii. 3) question Him privately as to the time and 'the sign' of the events thus predicted; and this question is the occasion of the long discourse which follows [3].

The eschatological discourse. Two or three matters with regard to this discourse require notice before it is considered in detail:—

(*a*) The latter part of it, and two of the parables used as illustrations—the Ten Virgins (see p. 97) and the Talents (see p. 93)—are found in St. Matthew's Gospel only. It is these portions which especially give to this discourse its practical value as an instruction to Christians in all ages [4].

(*b*) Much of this teaching is recorded by St. Luke as given on the later journeyings (see part i. p. 117). He describes it as arising out of the question of a Pharisee, concerning the time of the coming of the kingdom of God. It has been suggested that the other two Synoptists transferred to this later occasion teaching which was really given earlier, as being appropriate to the subject of this last discourse [5].

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[3] Our Lord had just connected the desolation of the 'house' with His own absence (ch. xxiii. 38, 39), and had then explained the former as meaning the utter destruction of the Temple. But the concluding words of the last discourse 'could only refer to His second coming, and to the end of the world as connected with it. This explains the twofold question, which the four now addressed to Christ: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the consummation of the age?"' (Edersh. ii. 432).

The last expression (*συντέλεια τοῦ αἰῶνος*), so rendered in R. V. mg., but in A. V. by 'the end of the world,' is used by St. Matthew alone of the Evangelists (cp. ch. xiii. 39, xxviii. 20).

[4] Of the two parables the first emphasizes the exhortations to watchfulness, while the other illustrates the duty of active preparation for the second coming. The concluding picture of the judgement, dealing, like the latter parable, with sins of omission, shows most clearly that it is only the faith 'which worketh by love' (Gal. v. 6) that will be accepted at the last.

[5] The teaching, it is said, is 'evidently in its place at the beginning of Christ's last journey to Jerusalem. But the other two Evangelists merge it

(*c*) The great catastrophe which is at hand—the destruction of Jerusalem—is here made a type of the final manifestation of the Messiah's kingdom, the predictions of the two being in parts blended. This is after the manner of many O. T. prophecies, in which predictions of the first and second Advents of Messiah are combined[6].

The signs which shall precede the end. No direct answer is given[7] to the disciples' question, but they are warned against impostors, and against mistaking for the end itself the many troubles and disasters which must precede this consummation. Wars actual and threatened—fierce conflicts between those of different races or kingdoms—the scourges of famine and pestilence—convulsions of nature—fearful portents (Luke xxi. 11)[8], all these shall be as the travail-pangs before the great regeneration[9]. The disciples shall be hated and per-

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in the account of the fuller teaching on the same subject during the last days of Christ's sojourn on earth' (Edersh. ii. 328).

[6] 'It is evident, from comparing St. Luke with the other Synoptists, that Jesus turned the thoughts of His disciples to two horizons, one near and one far off. . . . The one was the type of the other; the judgement upon Jerusalem, followed by the establishment of the visible Church on earth, foreshadowed the judgement of the world, and the establishment of Christ's kingdom at His second coming' (Farr , ii. 259).

'In a mountainous country, two ridges of hills, rising one above the other, are seen in the horizon almost as one, although there may be many miles between them; and it is only when the spectator arrives at the summit of the first ridge that he is aware of the chasm between them. So it is with future events' (Wordsworth, i. 72).

[7] Our Lord at times met some ignorant question 'not directly, but . . . by substituting for its answer some great moral lesson connected with it. . . . Accordingly, this question of the Apostles drew from Him the great eschatological discourse, or discourse of the last things' (Farrar, ii. 257).

[8] Tacitus (*Hist.* v. 13) and Josephus (*Wars*, vi. 5. § 3) describe prodigies, which preceded the fall of Jerusalem. Commentators on this passage have referred to many disturbances and strange occurrences, related by historians of this period.

[9] The word for travail-pangs here (ὠδίνων) describes 'the death-throes of the Jewish state,' which shall 'precede the regeneration of the universal Christian Church, as the death-throes of the world shall precede the new heavens and the new earth' (Alford, i. 170).

secuted [10]. Many shall fail in these times of tribulation; treachery and strife shall be found among believers themselves; false teachers shall lead many astray; and, amid the prevailing 'lawlessness [11],' the love of 'the many' (R. V.) shall grow cold. But there will be those who, enduring through all, shall be saved; and by these, in spite of all hindrances, the great work of evangelizing the world shall be carried on till the end has come.

The nearer end. The destruction of Jerusalem. The sign which shall show that the first fulfilment of these predictions has arrived will be the presence in Jerusalem, 'the holy place,' of 'the abomination that maketh desolate'—that is, the beleaguering Roman armies [12]. This shall recall the abomination described by Daniel (ch. ix. 27, xi. 31, xii. 1), when Antiochus Epiphanes erected an idol on the Altar (see part i. p. 2); a sacrilege on account of which the Temple sacrifices were then discontinued (cp. 1 Macc. i. 54). This will be the time for those in Judaea to flee to the mountains [13]; a flight which will be so hurried, that they may not attempt to rescue any of their goods [14]; that it will go hard with women who shall be hindered by travail-pangs, or by the care of young children; and that men may

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[10] St. Mark and St. Luke add here that, when brought before rulers and kings, they shall be inspired with words for defence.

[11] Compare 'the mystery of lawlessness' (R. V.) in 2 Thess. ii. 7.

[12] 'Luke supplies us with this interpretation, when (ch. xxi. 20) he makes Jerusalem surrounded by armies to be the sign of the end' (Gould, *I. C. C.* 246). Others, however, consider that 'the holy place' must refer to the Temple, and explain the 'horror' as meaning its desecration by the outrages of the Zealots, who made it a scene of murder; or of the setting up there the statue of a Roman emperor.

Opinions are divided as to whether the words, 'Let him,' &c. are part of the discourse, or are added by St. Matthew and St. Mark, to make the warning more emphatic. The reference to Daniel is probably not part of the text of the latter Gospel.

[13] Eusebius (*H. E.* iii. 5) records such a flight of the Christians in Judaea to Pella, a city of the Decapolis (see part i. p. 101).

[14] The words here refer to the outside staircase common in Eastern houses (see part i. p. 78).

well pray that the crisis shall not come amid the storms of winter, or when difficulties as to Sabbath-day travelling shall hinder them [15]. The tribulation of those days shall be without parallel—such that, were not God to shorten the time of suffering for the sake of His chosen, the whole nation would perish.

The warning against impostors is renewed (ver. 5), whose claims, but for the instructions now given, might deceive even the elect [16]. These pretenders may hide themselves in the solitudes of the desert, or in the secret chambers of houses; but the coming of the Son of man will be like the lightning flash, sudden and everywhere visible. And then the unerring law of God's judgements shall be again fulfilled, that, wherever corruption and decay are found, the ministers of His vengeance will descend [17].

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[15] Referring to 'the shutting of gates against them, &c., and their own scruples about travelling farther than the ordinary Sabbath-day's journey—about a mile English' (Alford, i. 173).

[16] Compare the 'lying wonders' of 'the lawless one' (R. V.) in 2 Thess. ii. 9. Also the accounts of Simon Magus and Elymas the sorcerer in Acts viii. 9-11, xiii. 6.

[17] These words are given in St. Luke (ch. xvii. 37) as an answer to the question, 'Where, Lord?' 'Eagles' (cp. Job xxxix. 27–30) should probably be 'vultures' (R. V. mg.). 'Eagles neither fly in flocks nor feed on carrion' (Plummer, *I. C. C.* 410).

'All history is a comment on these words. Wherever there is a church or people abandoned by the spirit of life, and so a carcase, tainting the atmosphere of God's moral world, around it assemble the ministers and messengers of divine justice' (Trench, *Proverbs*, 91).

Two other explanations of these words may be noticed: (*a*) That which has seen in the eagles a reference to the standards of the Roman legions, commissioned to destroy Jerusalem; (*b*) that of many of the old fathers, who regarded this as a picture of the saints gathering round their crucified Lord (see Wordsworth, i. 74).

9. DISCOURSE ON THE MOUNT OF OLIVES (II).

Matt. xxiv. 29–44, xxv. 31–46.

(Cp. Mark xiii. 24–37; Luke xvii. 20–37, xxi. 25–38.)

The coming of the Son of man. The discourse now leaves the more immediate catastrophe—the destruction of Jerusalem—and in language like that which some of the prophets employed when foretelling the downfall of kingdoms[1], presents under the figure of natural phenomena the convulsions and revolutions which shall herald the coming of the Son of man[2]. St. Matthew speaks of these as to follow 'immediately after the tribulation.' St. Luke tells us something of the interval, speaking of the new captivity of Israel, and the 'treading down' of Jerusalem by the Gentiles, until the season for their executing the divine vengeance shall have ended[3]. Then at last the sign of the Son of man shall be seen[4], and the tribes of the earth shall mourn at the advent of Him whom by their sins they have crucified (cp. Zech. xii. 10; Rev. i. 7). But, when 'the trumpet shall sound' (1 Cor. xv. 52), the elect of God shall be gathered in from all quarters by the Angels (cp. ch. xiii. 39, 49)[5].

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[1] So Isaiah predicts (ch. xiii. 10) the downfall of Babylon, and Ezekiel (ch. xxxii. 7) that of Egypt. Another parallel is found in Joel ii. 30, 31 (cp. Acts ii. 19, 20). Compare also Isa. xxxiv. 4; Joel iii. 15; Hag. ii. 6, 21.

[2] St. Luke describes the effects of these terrors on men's minds, their 'perplexity for the roaring of the sea and the billows' (R. V.), and their hearts fainting for fear.

[3] 'Jerusalem has more often been under the feet of Gentiles than in the hands of Christians. Romans, Saracens, Persians, and Turks have all trampled her in turn' (Plummer, *I. C. C.* 482).

[4] This is explained by many of some sign—it is useless to conjecture *what* sign—which shall immediately precede the end. The disciples had asked (ver. 3), 'What shall be the *sign* of Thy coming?' Others take the words as meaning that the Son of man is Himself the sign. In Dan. vii. 13, 'one *like* the Son of man' is described as coming with the clouds of heaven.

[5] Instead of this account of the gathering in of the saints, St. Luke (ch. xxi. 28) adds words of encouragement, telling of the 'redemption,' or release, which will then be at hand (cp. 1 Thess. i. 10; Jas. v. 7).

The parabolic element in the discourse. The remainder of this discourse is to a great extent in the form of parables. The first of these, given by all three Synoptists, is an illustration taken, as was frequently done by our Lord, from some object close at hand. With the olive-trees, from which the mountain was named, were mingled fig-trees; and Jesus, pointing to one of these, tells His disciples that, as surely as the sprouting of its leaves is a signal of the approach of summer, so the signs He has just described will portend the coming of the Son of man[6]. The statement which follows may have a twofold meaning, corresponding to the twofold object of the discourse; first, that the present generation shall not pass away till Jerusalem has been destroyed; secondly, that the Jewish race shall not pass away till the end of all things has come[7]. To this is added a contrast between the perishable universe and the Lord's own imperishable words (cp. Matt. v. 18; Luke xvi. 17).

Of the other parables, that of the Watchful Servants (see p. 95) is given more fully by St. Luke (ch. xii. 35–48). Those of the Ten Virgins (see p. 97) and the Talents (see p. 93) are peculiar to St. Matthew, though St. Luke's parable of the Pounds (see p. 91) resembles the latter.

Uncertainty as to the time of the Advent. The discourse now passes from the sign to the time of the coming. To the question, 'When?' in relation to the more remote fulfilment, no answer can be given; for the time is known to the Father alone[8]. That this uncertainty is to be the motive

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[6] Compare Song of Sol. ii. 11–13. Some have supposed that there is a reference here to the fig-tree, which our Lord had cursed (see Alford, i. 176; Stier, iii. 289). But St. Luke adds 'and all the trees.'

[7] For the extraordinary vitality of the Jewish race, see Milman, *H. J.* i. 1, 2. Some explain these words of 'the spiritual Israel,' 'the generation of the faithful' (see Wordsworth, i. 75). Others maintain that the word for 'generation' (γενεά) is never used in the sense of nation (see Olsh. iii. 137). 'The reference is to the destruction of Jerusalem, regarded as the type of the end of the world' (Plummer, *I. C. C.* 485).

[8] St. Mark adds here 'neither the Son.' This limitation of knowledge has been said to be part of our Lord's humiliation, when He 'emptied

of watchfulness for all disciples is illustrated in various ways; first, by the flood surprising 'the world of the ungodly'; secondly, by pictures of the sudden severance of those sharing the same life and occupations, of whom one will and the other will not be accepted[9]; thirdly, by the figure of the thief breaking into the house of the careless master; and, lastly, by the three parables referred to above.

Comparison of the reports of the three Synoptists. Nearly all that part of the discourse which is referred to in the last paragraph is given in this connexion by St. Matthew only. St. Mark speaks of none knowing that day or hour, and he concludes with an exhortation to watchfulness and prayer, illustrating this by the figure of the master of the house, who may suddenly return in any one of the four divisions of the night. He alone speaks of the porter, whose special duty it is to watch. St. Luke, comparing the coming of that day to 'a snare,' exhorts to such watchfulness as can alone enable any to escape these dangers, and to 'stand before the Son of man.' Much of what St. Matthew records here has been given by St. Luke in the earlier discourse. The question then was answered by words which told of the invisible or unrecognized kingdom of God[10]. Then the Lord, having foretold to His disciples their longing for His second Advent[11], having compared that Advent to the

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Himself' (Phil. ii. 7, R. V.), taking 'the form of a servant' (see Olsh. iii. 139). Another explanation is that this revelation 'formed no part of His present Messianic mission, nor subject for His Messianic teaching' (Edersh. ii. 451). The two explanations may be combined: 'Christ does not know it as man, and it is not His office to declare it as Son of God' (Wordsworth, i. 75).

[9] These illustrations of opposite destinies were probably proverbial.

[10] The kingdom of God is there said to come 'not with observation,' i. e. not so that the moment of its arrival can be discerned by external signs. The words for 'within you' (ἐντὸς ὑμῶν) are explained by some as 'in the midst of you' (R. V. mg.; cp. John i. 26). '"The kingdom of God," it is said, was not in the hearts of the Pharisees, who are the persons addressed' (Plummer, *I. C. C.* 406).

[11] 'Tribulation will make them long for the Advent, which will put an end to their sorrows' (Expos. *G. T.* i. 594).

lightning, and predicted His approaching rejection and suffering, describes the suddenness of His return under figures like those which St. Matthew uses here, adding to these the destruction of Sodom and the fate of Lot's wife [12].

The final judgement. The remarkable account of the final severance, with which St. Matthew concludes the discourse, is peculiar to him. He pictures 'all nations [13]' gathered before the judgement throne. The King [14], who is seated thereon, places each man on His right hand or His left, 'as a shepherd divideth his sheep from the goats [15];' and proclaims the principle of acceptance or rejection to be the use or abuse of opportunities of showing kindness to Him when in distress [16]. They on the right hand disclaim in their humility any title to such reward, while the others, in their hardness of heart, deny the charge of neglect. Both are told that the Master Himself is identified with the least of His brethren (cp. Matt. x. 42; Mark ix. 41). The latter go away into 'eternal punishment' (R.V.), the former into eternal life [17].

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[12] The flood and the cities of the plain are used together as figures of the future judgement in 2 Pet. ii. 5–9.

[13] These words have been variously explained as (*a*) all Gentiles; (*b*) all except the elect already spoken of (ch. xxiv. 31); (*c*) all, of whatever nation, who are not Christians; (*d*) all Christians; (*e*) all mankind.

[14] 'Here for the first and only time does our Lord give Himself this name' (Alford, i. 184).

[15] For the sheep, as symbolizing those accepted, compare Matt. xviii. 12–14; Luke xv. 4–6; John x. 1–16. Goats are used in the prophetical books as a figure of the proud and refractory (cp. Isa. xiv. 9, mg.; Ezek. xxxiv. 17; Zech. x. 3). Chrysostom, however, makes the contrast to be between the sheep, which are profitable through their wool, milk, and lambs, and the unprofitable goats.

[16] The principle, as presently explained, anticipates the new commandment of love (John xiii. 34), and the account of charity as the crowning grace (1 Cor. xiii). Compare also Isa. lviii. 7; Jas. ii. 14–17.

[17] The word (*αἰάνιος*) is the same in both clauses. 'It is connected with the word for "age" (*αἰών* = aevum), which seems to denote indefinite time, . . . and thus comes to be fitly applied to this world, of which we do not know the duration, and to the world to come, of which no end is visible, because that world is eternal' (Wordsworth, i. 79).

The public teaching of our Lord had ended with the discourses in the Temple. This discourse on the Mount of Olives concludes the actual instruction given to His disciples. All that follows is of the nature of 'exhortation, advice, and consolation, rather than teaching [18].'

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[18] See Edersh. ii. 468. St. Luke records how, during these last days, Jesus taught the people in the Temple, spending each night on the Mount of Olives; either in the open air, or more probably in the house at Bethany (cp. Matt. xxi. 17); and returning early each morning to the city, where crowds flocked to hear Him.

III. DISCOURSES DIRECTED AGAINST THE SCRIBES, PHARISEES, ETC.[1]

10. EARLIER DISCOURSES AGAINST SCRIBES AND PHARISEES.

THEIR BLASPHEMY AND IMPENITENCE.

Matt. xii. 25–45.

(Cp. MARK iii. 23–30; LUKE xi. 17–36.)

The unpardonable blasphemy. The occasion of this is the cure of a blind and dumb demoniac, which the Pharisees ascribe to Satanic agency (see part i. p. 84)[2]. The people who have witnessed the miracle are filled with the hope that this Healer may be the expected 'Son of David[3].' The Pharisees retort by declaring that such power is due to a league with

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[1] The teaching of Jesus Christ brought out of the same treasure 'things new and old' (cp. Matt. xiii. 52). It was both the revelation of fresh truths, 'bringing life and immortality to light' (2 Tim. i. 10), and also the fulfilment of the old teaching (cp. Matt. v. 17). To the latter it gave a higher and broader interpretation, and cleared away from it the accretions of human tradition. It thus provided continually a corrective of 'the righteousness of the Scribes and Pharisees' (Matt. v. 20). But there were times when our Lord was brought into more direct collision with these teachers, and when their errors and faults were more fully exposed.

For a full list of the various occasions on which the Pharisees showed hostility to our Lord, see Hastings, *D.B.* iii. 628.

[2] The same charge had apparently been made before (Matt. ix. 34). Some, however, suppose that this was the earlier occasion (see Stier, ii. 135). St. Matthew, with his love for grouping, may have placed this collision here, to complete the record of Pharisaic opposition given in this chapter.

[3] This was the popular title of Messiah (cp. Matt. ix. 27, xv. 22, xxi. 9).

Beelzebub[4], the prince of the devils. This charge our Lord refutes by two arguments; first reminding them of the disaster caused by such dissensions in national and family life, and then appealing to the case of their own disciples, who profess to exorcise evil spirits[5]. He tells them that such a work as He has just wrought, which can only be done by the Spirit of God[6], shows that the kingdom of God has come upon them[7]. The antagonism between this and the kingdom of Satan is illustrated by the figure of the strong man being first bound and then spoiled[8]; and, in this continual struggle between the two powers of good and evil, neutrality is declared to be impossible—every man must take one side or other[9].

The words on the 'blasphemy against the Holy Ghost' have caused much perplexity[10]. This unpardonable sin was the ascribing to Satanic agency what was really the work of the

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[4] On the meaning of Beelzebub, see *O. T. Hist.* part iii. 59. Also see Edersh. i. 648.

[5] Some old writers regarded the words in ver. 27 as referring to the Apostles (see Wordsworth, i. 36). But they are generally interpreted of the Jewish exorcists (Acts xix. 13). Josephus mentions these in more than one passage. They would naturally be of the Pharisaic party, as 'the Sadducees admitted the existence of no spirits whatever' (see Stier, ii. 141, n.; cp. Acts xxiii. 8). For 'sons' in the sense of disciples, cp. 1 Kings xx. 35; 2 Kings ii. 3, &c.

[6] St. Luke has here 'the finger of God.' Either expression distinguishes this power 'from the charms and incantations used by Jewish exorcists' (Plummer, *I. C. C.* iii. 302).

[7] Some interpret the word for 'has come' (ἔφθασεν) as meaning 'has surprised.' This accords with the classical use of the word, but in N. T. Greek (except 1 Thess. iv. 15) such force seems to be lost.

[8] St. Luke alone speaks of 'a stronger.' For this figure, cp. Isa. xlix. 24-26.

[9] For the converse of this, see Mark ix. 40; Luke ix. 50.

[10] St. Mark (ch. iii. 22, 30) tells us that they were spoken because the Pharisees had accused our Lord of 'having an unclean spirit' (cp. John vii. 20, viii. 48, 52).

This same condemnation is connected by St. Luke (ch. xii. 10) with the denial of the Son of man. 'We cannot doubt that Matthew and Mark give the actual historical connexion, if these words were uttered only once' (Plummer, *I. C. C.* iii. 21).

Spirit of God[11]. Its counterpart now is that deliberate opposition to God and His truth which is the proof of a reprobate mind[12]. St. Matthew adds another rebuke to the Pharisees for ascribing a good work to an evil author, under the figure of the tree and its fruits (cp. Matt. vii. 16–18). The blasphemous words of these 'offspring of vipers' (R. V.; cp. Matt. iii. 7) prove that in that heart, out of which both good and evil things come, there is for them a store of evil thoughts only. It is added that for all reckless or unprofitable utterances men shall give account at the last[13]; when words, as the index of character, shall combine with deeds to acquit or condemn.

The demand for a sign rebuked. This demand (cp. Matt. xvi. 1; Mark viii. 11; Luke xi. 16; John ii. 18) is made, as St. Luke tells us, by 'others' of the Pharisees. It is probably prompted by the claim our Lord has asserted to work miracles by the Spirit of God. The inquirers are rebuked as belonging to 'an evil and adulterous generation[14],' for whom the only sign shall be no new one, but that of Jonas the prophet. St. Luke speaks simply of the contrast between the penitent Ninevites, to whom Jonah was a sign, and the impenitent Jews, who reject a greater Prophet. St. Matthew adds words which give a new meaning to this reference, making the imprisonment of Jonah in

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[11] This our Lord describes as a more heinous offence than blasphemies against Himself as Son of man, such as those which condemned Him 'as a gluttonous man and a wine-bibber, as breaking the Sabbath, &c. . . . These might be sins of ignorance, . . . but this was to be out of sympathy with goodness and mercy altogether' (Ellicott, i. 73).

[12] Compare Heb. vi. 4–6, and the 'sin unto death' in 1 John v. 16. This is clearly distinct from those sins which are described as 'grieving' (Eph. iv. 30) or 'quenching' (1 Thess. v. 19) the Spirit.

'The sin against the Holy Ghost is unpardonable, not because God is unwilling to forgive, but because man has become unable to believe that God can forgive' (Olsh. ii. 94).

[13] 'That man is guilty of "idle words" (*ῥήματα ἀργά*), who omits to use speech for its proper purpose of edification to men and of glory to God' (Wordsworth, i. 27). Compare the account of the tongue in Jas. iii.

[14] 'Adulterous' is thus used by the prophets to describe the nation, as faithless to its covenant with God (see Jer. iii; Ezek. xvi, xviii; Hos. i, ii, &c.).

the 'sea monster' (R. V.) a type of our Lord's own death and resurrection [15]. Both Evangelists add a reference to 'the queen of the South' (cp. 1 Kings x. 1–13), whose earnestness is contrasted with the indifference now shown to One greater than Solomon. The whole concludes with a parable, suggested apparently by the recent miracle [16], of the unclean spirit returning with others to the house it has left—a figure of the Jewish nation, out of whom the spirit of idolatry had been exorcised by suffering and captivity, only that the house thus 'swept and garnished' should be once more possessed by a spirit of hardened unbelief.

THE FALSE TRADITIONS.

Matt. xv. 1–20.

(Cp. Mark vii. 1–23.)

The ceremonial tradition and the moral law. A complaint has been made to our Lord by Scribes and Pharisees about His disciples, as neglecting the rules laid down for ceremonial cleanliness [17]. This is met by a charge of their 'making void the word of God because of their tradition' (R. V.). To break the fifth commandment by reviling father or mother had been made by God a capital offence (cp. Exod. xxi. 17, &c.), and the duty enjoined by this 'first commandment with promise' (Eph. vi. 2) included providing relief for parents in sickness or old age. But Pharisaic tradition exempted from this obligation any one who said that the money, which might have been so

[15] Some have supposed this verse to be an interpolation. It is not found in St. Luke. St. Mark does not give this discourse.

[16] St. Luke places the parable immediately after the charge and its refutation. He inserts here the exclamation of a woman in the crowd as to the 'blessed' Motherhood, and the answer which proclaims the higher blessing of obedience; and he concludes with words about the light and the eye, given elsewhere by St. Matthew (ch. v. 14–16, vi. 22, 23; cp. Mark iv. 21; Luke viii. 16).

[17] The scene of this was probably Capernaum (see part i. pp. 96, 97).

used, was 'given to God' (R.V.)[18]. This hypocrisy was honouring God with mere lip-service, such as the prophet Isaiah (ch. xxix. 13) had long before denounced.

The real defilement. The truth is then proclaimed to the multitude that pollution is caused, not by that which goes into, but by that which comes out of a man. The Pharisees, as the disciples report, are 'offended' by this saying, which condemns their ceremonial observances as worthless. Their doctrines are compared by our Lord to plants of human planting, which shall be rooted out, and the teachers themselves to blind guides[19]. On Peter's requesting for the disciples an explanation of the 'parable' or similitude just used, they are reproached for their want of intelligence; and are told that the meats, which, entering from without pass through the body, can have no effect on the character; while it is from within—from the evil heart—that there come all those sins of thought and word and deed, which defile the man.

II. LATER DISCOURSES AGAINST PHARISEES AND LAWYERS.

THE LAW OF DIVORCE.

Matt. xix. 1–12.

(Cp. Mark x. 1–12.)

The question of divorce. Jesus, having left Galilee, has now resumed His teaching in Peraea (see part i. pp. 7, 132). Thither numbers have come to hear Him, or to be healed by Him. Pharisees also have followed Him there, seeking some new charge against Him. The question which they now propose is one on which the two great Rabbinical schools (see

[18] St. Mark gives us the Hebrew word, 'Corban.' This came to be used of the sacred treasure as a whole (cp. Matt. xxvii. 6; Joseph. *B. J.* i. 9, § 4). 'Honour' (*τίμα*) here means support (cp. 1 Tim. v. 3, 17).

[19] This was apparently a proverbial expression (cp. Luke vi. 39; Rom. ii. 19). The Pharisees are described in John ix. 41 as 'having sin,' because unconscious of their blindness.

part i. p. 10) are at variance. The law of divorce (cp. Deut. xxiv. 1) had been interpreted by the school of Hillel as sanctioning this on any pretext; while the followers of Shammai had maintained that nothing short of grave moral offence can justify it. The attempt is now made to place Jesus in a dilemma [1], so that He may either appear to support the laxer view, or to uphold the stricter and unpopular interpretation. The questioners are referred back to the original institution of marriage (Gen. ii. 24; cp. Eph. v. 31) [2], where the bond is spoken of as indissoluble [3]; and a solemn warning is uttered against putting asunder what God has joined together [4]. To the objection next raised it is answered that the 'bill of divorcement' was not 'commanded' by Moses, but suffered, as a concession made to avoid worse evils; and the strict rule, given elsewhere in different connexion (cp. Matt. v. 31, 32; Luke xvi. 18), is again enforced here.

St. Matthew tells us that even the disciples are startled by this decision, which they interpret as commending a celibate life. But Jesus explains to them that there is not one rule for all in this matter. Some have not the same natural desires for marriage as others. Some again abstain from it, that they may devote themselves more entirely to work for God. Such may find encouragement in His words, but these contain no command or advice extending to all men [5].

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[1] See Expos. *G. T.* i. 245. For a similar attempt to force into a dilemma, compare the question about the tribute money (see part i. p. 149).

Another object may have been to draw from Jesus, who was now in the territory of Herod Antipas, an answer which would offend that ruler himself, and expose our Lord, like the Baptist, to the hatred of Herodias (see Edersh. ii. 332; Farrar, ii. 155). For Herod's offence, see part i. p. 36.

[2] St. Mark places this reference earlier in the discourse, as an answer to our Lord's question, 'What did Moses command you?'

[3] The words appear in Genesis as either Adam's or as those of the divine historian. This passage, it is said, seems to refer them to the latter, and gives them 'that divine authority, which our Lord so emphatically claims for them' (see S. C. on Gen. ii. 24).

[4] Compare the solemn appeal in the Marriage Service.

[5] The question of the relative claims of a married and an unmarried life are discussed by St. Paul in 1 Cor. vii.

THE PHARISEES AND LAWYERS DENOUNCED.

Luke xi. 37–54, xiii. 31–35.

The Pharisees denounced. The discourse here recorded by St. Luke alone anticipates in many parts the longer discourse given later by St. Matthew (see pp. 56–60)[6]. A Pharisee has invited Jesus to his house, apparently seeking some ground of complaint against Him. This is found in His disregard of those ceremonial ablutions before meals, which His disciples have already been accused of neglecting (see p. 50). In the rebuke which follows, the careful cleansing of cups and dishes, the contents of which are procured by extortion and minister to excess, is made a figure of these Pharisees themselves, careful about external observances, but devoid of the true spirit of religion. God requires the cleansing of the whole man, and they are exhorted to purify their hearts by giving in alms that which they now spend on greedy self-indulgence[7]. They are again reproached for placing ceremonial above moral ordinances; since, while they are scrupulously exact about giving tithe of every green herb (cp. Lev. xxvii. 30), they neglect the great duties of mercy, judgement, and the love of God (cp. Mic. vi. 8). They are moreover full of ostentation, loving seats of honour in the Synagogues, and those public greetings which mark them as recognized teachers. In their unreality they are like unmarked graves, over which men carelessly walk, ignorant of the defilement which lies below[8].

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[6] It is said that this, which 'starts from a definite historic occasion,' and provokes a more open hostility, was the original discourse, afterwards incorporated by St. Matthew in the closing rebuke (see Olsh. ii. 293). But the reproaches may well have been repeated.

[7] The words for 'such things as ye have' (*τὰ ἐνόντα*) may mean either 'the things within' the cup and platter, or 'such things as ye are able to give' (see A. V. mg. and R. V. mg.). Others explain them, 'as for that which is within,' i.e. your souls; meaning 'Give as alms, not merely food or money, but your hearts' (see Plummer, *I. C. C.* 311).

[8] In Matt. xxiii. 27 the Pharisees are said to be like 'whited sepulchres,' clean outwardly but foul within. Sepulchres used to be whitewashed every

The Lawyers[9] denounced. A new direction is now given to the discourse by the intervention of a Lawyer, who complains that by these rebukes his own profession is attacked. The inconsistency of these expounders of God's law is now exposed. They declare that law to be binding in its strictest interpretation on others, but make no attempt to observe it themselves (cp. Rom. ii. 21–23). They are really no better than their fathers, who slew the prophets; for they repair the tombs of these martyrs, but disregard their teaching and example, and so show that they have inherited the spirit of opposition of those persecutors. It was part of the righteous counsel of God[10] that such messengers should be sent to His rebellious people, and so suffer at their hands; that they might be responsible for all such outrages, from the first murder (cp. Gen. iv. 8) to the last which is recorded in O. T.—the stoning of Zacharias (cp. 2 Chron. xxiv. 21)[11]. These Lawyers, too, have 'taken away the key of knowledge[12].' Professing to teach the Scriptures, they have substituted for such instruction as might lead men to a knowledge of the truth that which is a mere hindrance.

The effect of this discourse is to provoke the Scribes and

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year, to save persons from defilement by unwitting contact with them (cp. Num. xix. 16). St. Luke's version seems to refer to graves from which this distinctive covering was worn off.

[9] The Lawyers were really the same as the Scribes (see part i. p. 10). Three terms are used in N. T. for the same profession—Scribes, or men of letters (*γραμματεῖς*), found frequently; Doctors of the law (*νομοδιδάσκαλοι*), found only in Luke v. 17; Acts v. 34; 1 Tim. i. 7; and Lawyers (*νομικοί*), found in Matt. xxii. 35; Luke vii. 30, x. 25, xiv. 3; thrice in this passage, and in Titus iii. 13 (see Hastings, *D. B.* iii. 83).

[10] Some have supposed 'the wisdom of God' to refer to a lost book. But the expression probably means Christ Himself. In Matt. xxiii. 34 the words which follow are given as our Lord's own (see Plummer, *I. C. C.* 313; Wordsworth, i. 169).

[11] Though not the last in time (cp. Jer. xxvi. 23), this appears last in the Hebrew O. T., in which 2 Chron. is placed last. For St. Matthew's addition here, see p. 59.

[12] Some explain this as meaning the knowledge which is the key of salvation; others, the instruction which opens the door of knowledge.

Pharisees to more open hostility. They follow Jesus, seeking to draw from Him words which may furnish grounds for a formal accusation against Him before the Sanhedrin.

The message about Herod. An incident recorded soon afterwards by St. Luke furnishes a proof of this hostility. Pharisees come to Jesus, reporting that Herod Antipas wishes to kill Him[13]. Their object apparently is to scare Him into Judaea, where He will be more in the power of the Sanhedrin[14]. The description of the tetrarch as 'that fox' implies some cunning scheme on his part also, probably the hope of checking Jesus' growing influence by alarming His followers, or 'involving Him in the discredit of an ignoble flight[15].' Jesus declares that no such designs will interfere with those divine decrees, which involve His 'going on His way' (R. V.) for the time appointed[16]—that way which will lead Him out of Herod's dominions when, but not before, His work there is over; and will bring Him to Jerusalem, where He is to suffer the prophet's martyrdom[17].

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[13] That Herod had no real design against the life of Jesus seems probable from his feeling and conduct, as described elsewhere (cp. Matt. xiv. 2; Luke xxiii. 8, 15).

[14] Many suppose that Jesus was still in Galilee, but He was probably now in Peraea. This also belonged to Herod's jurisdiction.

[15] Some, however, consider that the words contain a rebuke to the messengers themselves—that our Lord, while seeming to others to fall in with their account, showed them that He understood their intrigues (see Trench, *Studies*, 244). It is difficult to decide whether there was any actual collusion between the Pharisees and Herod. The reproach to Jerusalem, with which St. Luke concludes, points to the Pharisees as being the chief offenders in this matter.

[16] The 'three days' are a symbolic expression. The 'to-day' may refer to His present working; the 'to-morrow' to the interval between this and His arrival at Jerusalem; the 'third day' to the ending of His work by His death (see Alford, i. 406).

The word 'perfected' (τελειοῦμαι) either refers to His completing His work, or more probably to His being made perfect by a martyr's death (cp. Heb. xi. 40, xii. 23). Expressions about our Lord's 'being perfected' are found in other passages of Hebrews (ch. ii. 10, v. 9, vii. 28 mg.).

[17] The apostrophe to Jerusalem which follows, given also by St. Matthew (ch. xxiii. 37–39), will be dealt with in the next section.

12. THE FINAL DISCOURSE AGAINST THE SCRIBES AND PHARISEES.

Matt. xxiii. 1–39.

(Cp. Mark xii. 38–40; Luke xx. 45–47.)

Of this discourse, recorded fully by St. Matthew alone, St. Mark and St. Luke give only fragments[1]. It is the last public discourse spoken, as St. Luke describes it, to the disciples 'in the audience of all the people'; while those which follow are addressed to the disciples alone. Some of the Pharisees who had just been tempting our Lord were doubtless still present.

Comparison with other discourses. The chief points of difference between this and the earlier discourse which resembles it, given by St. Luke—besides the difference of occasion, and the denunciations peculiar to St. Matthew—are that the latter commences with a distinction between the official instructions of these teachers, which are to be obeyed, and their example, which is not to be followed. Also that, while in St. Luke the Pharisees and Lawyers are reproached separately, here, as frequently, the two are combined as 'Scribes and Pharisees.'

This discourse may also be compared with the opening address of the ministry, given by St. Matthew in 'the Sermon on the Mount,' as being a final protest against the counterfeits of the truths, which were clearly set forth there[2]; while its denun-

[1] The only parts given here by the other Synoptists are parallels to verses 1, 2, 6, 14. Much however of this is given in the earlier discourse of St. Luke (see pp. 53–55), and portions occur elsewhere in his and in St. Mark's Gospels. For verses 4, 6, 13, 23, 25, 27 of this chapter, cp. Luke xi. 46, 43, 52, 42, 39, 44. The reproach in verses 34–36 is found with slight variations in Luke xi. 49–51. The apostrophe or appeal to Jerusalem is given in a different connexion in Luke xiii. 34, 35. We may also compare for verses 6, 14 of this chapter, Mark xii. 39, 40, and Luke xx. 46, 47; and for ver. 25, Mark vii. 4.

[2] On the question whether St. Matthew has here, as in that earlier discourse, incorporated words spoken on other occasions, see p. 53. It has

ciations of woe against these false teachers are to be contrasted with the blessings there pronounced on all true disciples.

Inconsistency and ostentation of these rulers. The opening words of this discourse instruct the hearers as to the measure of obedience to be given to these teachers. As members of the Sanhedrin (see part i. p. 11), and as the authorized interpreters of the Mosaic law, their official mandates are to be respected; but their personal conduct, which is at variance with these precepts, is no guide for others. The laws which they enforce with such severity on the people they themselves disregard (see p. 54). In their parade of righteousness they make their outward badges of conformity to the law of Moses—their phylacteries and fringes[3]—specially conspicuous. By their efforts to secure the places of honour in the Synagogues and at banquets, and by their delight in public greetings, they show their love of the praise of men (see p. 53)[4]. The disciples of the new faith must seek no such outward signs of influence and power; remembering that they have one supreme Teacher and Father and Guide; that the life of ministering to others is the highest of lives; and that while they who, like the Pharisees, seek promotion will eventually be humbled, self-abasement alone will bring the true exaltation.

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been well said that such a summing up, in the head quarters of these misleading teachers, of censures uttered in the provinces, 'was to be expected from One who had so often criticized the prevailing religious systems' (see Expos. *G. T.* i. 278).

[3] These 'phylacteries' (*φυλακτήρια*) were 'two small cases of leather . . . worn by the more ardent legalists of the time, one upon the forehead, and the other upon the left arm' (Hastings, *D. B.* iii. 869). They contained four passages of Scripture—Exod. xiii. 1-10 and 11-16; Deut. vi. 4-9, xi. 13-21. The name, which means 'preservatives,' has been regarded by some as denoting that the wearers were strict keepers of the Law; but the true explanation seems to be that these were worn as charms, or protections against evil. The Hebrew name for them was 'tephillin,' or prayers.

For the fringes, or borders of the 'tallith' or garment, see part i. p. 90.

[4] The 'uppermost rooms' should be rather the 'chief place' (R. V.). The word (*πρωτοκλισία*) means the most honourable or middle place on the couches used at banquets.

These rulers denounced as hypocrites[5]. The second part of this discourse is addressed directly to the 'Scribes and Pharisees.' Woe[6] is pronounced against them for various offences in which their hypocrisy is shown. They exclude others from that 'kingdom of heaven' which they themselves have never really entered[7]. They consume the property of widows, who are induced to minister to them of their substance[8], and in assumed piety they make long prayers. They labour hard to make a single proselyte[9]; and, when he is converted, he becomes through their evil influence even worse than those teachers themselves[10]. They make absurd distinctions as to the obligation of oaths. Those which are sworn by the Temple

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[5] 'Hypocrite' (ὑποκριτής) means first 'one who answers'; then, 'an actor'; and lastly, 'one who plays a false part in life,' a pretender (see Hastings, *D. B.* ii. 441).

[6] These 'woes' (οὐαί) are expressions of sorrow as well as of indignation. They are 'not phrases and interjections of passion, but the deliberate announcement of condemnation' (Stier, iii. 222).

The word for 'damnation' (κρῖμα) means 'condemnation' (R. V.; cp. 1 Cor. xi. 29).

[7] In the parallel passage of St. Luke (ch. xi. 52) the Lawyers are described as hindering men from *knowledge* (see p. 54).

[8] It is doubtful whether this verse has not been interpolated from Mark xii. 40, or Luke xx. 47. 'Rich and devout women sometimes maintained a Rabbi, to the injury of their own kindred' (S. C. i. 129). Josephus records cases of the kind (see Plummer, *I. C. C.* 474).

An instance of such ministering, not through pressure, but in grateful love, is found in the women (cp. Luke viii. 2, 3) who ministered to Jesus (see Alford, i. 163).

[9] These converts to Judaism were divided into two classes:—

(*a*) Those who were not compelled to be circumcised, or to obey more than certain fundamental principles of the Law.

(*b*) Those who were obliged to conform to all essentials of Judaism. The latter were called proselytes of righteousness.

[10] These proselytes had a very bad reputation. Tacitus (*Hist.* v. 5) describes them as the scum and refuse of other nations. 'Those who were most active in proselytizing were precisely those from whose teaching all that was most true and living had departed' (Smith, *D. B.* ii. 941).

For 'son of Gehenna' (see R. V. and mg.), compare 'son of perdition' (John xvii. 12; 2 Thess. ii. 3).

treasures[11], or by the offerings on the Altar, they maintain to be binding; whereas those sworn by the Temple or the Altar itself they say may be disregarded, forgetting that the Temple includes all which it sanctifies, and the Altar all the offerings which it hallows. To swear by these is to swear by Him to whom they are consecrated; just as to swear by heaven is to swear by God's throne and God Himself. They value ceremonial observances more than true religion (see p. 53). Thus they are 'blind guides,' rigidly enforcing regulations which are trivial when compared with the great spiritual duties which they ignore[12]. They cleanse only what is external, and they are themselves like whited tombs, full of defilement (see p. 53). They inherit the spirit of their persecuting fathers (see p. 54), and will 'crown all their misdeeds' by killing their Lord[13].

The reproach to Jerusalem. The discourse concludes with a reproach and warning to Jerusalem, as the murderer of the prophets and messengers of God, which St. Luke has given in a different connexion (see p. 55)[14]. It follows naturally enough on the words which immediately precede it there, but seems most appropriate here, as spoken in the city itself. The figure of the bird, gathering her brood under her wings to shield them against danger, may recall other passages of Scripture (cp. Deut. xxxii. 11; Ps. xvii. 8, xxxvi. 7, lvii. 1, &c.). It is

[11] 'The gold here is probably not the ornamental gold, but the Corban' (Alford, i. 164; cp. Stier, iii. 226).

[12] The meaning of the proverb here is that they strain out of the wine the smallest insect which can defile it, while they leave in it a pollution which may be compared to the largest of unclean beasts (cp. Lev. xi. 4). For such exaggeration in proverbs, see p. 20.

[13] St. Matthew's addition in this verse, 'son of Barachias,' presents a difficulty. This description is suited to Zechariah, the author of the prophetical book, but there is no reason to suppose he was murdered. We read in 2 Chron. xxiv. 20-22 that Zechariah, the son of Jehoiada, was stoned 'in the court of the house of the Lord,' by order of King Joash (see p. 54).

[14] For the 'killing' and 'stoning,' compare the account of the wicked husbandmen in Matt. xxi. 35, 39 (see p. 87). Some suppose these words were spoken twice.

a symbol of the safety which might have been found by the chosen people, had they been willing to accept the teaching of their Lord. But their obstinate refusal to avail themselves of this divine protection will now cause it to be withdrawn [15]. They have rejected not only the prophets, but even Him whose greater prophetic work is now ending. Not till they are converted from their unbelief, and are ready to greet Him with words of welcome, will they see their Redeemer again [16].

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[15] The word 'desolate' (ἔρημος) here, and in Luke xiii. 35, is of doubtful authority. Without it the meaning is, 'You must be your own protectors now.'

[16] These words have been referred by some to the cries at the triumphal entry, as given in Matt. xxi. 9 (see part i. p. 141); by others to the second Advent. They rather tell of 'the conversion of the Jews throughout all time.' They shall see Him, if and when they repent (see Plummer, *I. C. C.* 353).

B. THE PARABLES

The word 'parable' means properly 'a comparison' or 'similitude[1],' and so may be used of any illustrations which are derived from the analogies of the natural and spiritual worlds, or of the outward and inward lives of men. This attractive form of instruction is found in our Lord's discourses from the first. 'The Sermon on the Mount' abounds in such illustrations. But it was not, as we are told (Matt. xiii. 3), till His teaching met with more determined opposition that Jesus began to speak 'many things' unto the multitude in parables[2]. The disciples at once recognized this as a new departure, and expressed their surprise at it (Matt. xiii. 10). And this could not be because this form of instruction was unfamiliar to them. Instances of it are found in O. T., such as Nathan's well-known parable (2 Sam. xii. 1–4), and Isaiah's parable of the vineyard (Isa. v. 1–7)[3]. The Rabbinical writings too were full of such illustrations. But the disciples felt some perplexity at the

[1] The word 'parable' (*παραβολή*) means literally placing two things side by side (*παραβάλλειν*). While occurring frequently in the Synoptic Gospels, it is found nowhere else in N.T. except in Heb. ix. 9, xi. 19. Both the Evangelists and our Lord Himself use the word of short figurative sayings, as well as of the longer illustrations.

'It is remarkable that the Epistles, although they contain allegories and frequent similes, never exhibit anything which corresponds to the parables of our Lord' (Hastings, *D. B.* iii. 364).

[2] In our Lord's teaching, at the commencement of His ministry, 'beatitudes, laws, promises were uttered distinctly, not indeed without similitudes, but with similitudes that explained themselves. So for some months He taught in the Synagogues, and on the sea-shore of Galilee, as He had before taught in Jerusalem, and as yet without a parable. But then there comes a change. The direct teaching was met with scorn, unbelief, hardness, and He seems for a time to abandon it for that which took the form of parables' (Smith, *D. B.* ii. 702).

[3] Other instances of figurative teaching, sometimes called parables, such as that of Jotham (Judges ix. 7–15), or of Jehoash (2 Kings xiv. 9, 10), are rather fables.

prominence now apparently to be given to these parables, which seemed to them likely to hinder rather than help the many, who were flocking to hear the new Prophet. Our Lord's answer (Matt. xiii. 11–15) draws a distinction between those to whom such parabolic instruction is to be given, and those who are privileged 'to know the mysteries of the kingdom of God'; and He compares the former to the spiritually blind and deaf, to whom Isaiah's description (ch. vi. 9, 10) of the Israelites of his generation might be applied (cp. Mark iv. 12; Luke viii. 10; John xii. 39, 40; Acts xxviii. 26, 27)[4]. But the general object of such illustrations was evidently to explain and to impress the new truths which were being revealed. And, while the adoption of more regular teaching by parables may have been a concession to the ignorance or obstinacy of those on whom any direct teaching seemed to be wasted, the desire to discover the meaning of such similitudes would force further reflection on many, who, though careless or indifferent, were not hopelessly bent on rejecting the new doctrines.

There are other meanings of the word 'parable.' It is used in some passages of O. T. for an obscure prophetic utterance (cp. Num. xxiii. 7, 18, xxiv. 3, 15), or enigmatic saying (cp. Ps. xlix. 4, lxxviii. 2). Ezekiel (ch. xx. 49) describes the people, who complain of his teaching which they cannot comprehend, as saying, 'Doth he not speak parables?' 'Parable' again is occasionally used in N. T. of shorter sayings, some of these being of the nature of proverbs (see Luke iv. 23), where the word is translated 'proverb'; cp. Matt. xv. 15; Mark iii. 23, vii. 17; Luke vi. 39)[5].

[4] 'As elements of Christ's teaching, the parables had several purposes. . . . They served both to reveal and to veil the truth; and the truths with which they are specially concerned are the mysteries of 'the kingdom of God.' They revealed these mysteries to those who deserved to know them, and were capable of receiving them; and they concealed them from those who lacked these qualifications' (Hastings, *D. B.* iii. 663).

[5] The more usual word for 'proverb' is one which means a 'wayside' or 'common saying' (παροιμία). In John x. 6 this word is rendered 'parable.'

The parable must be distinguished from other forms of teaching, which in some respects resemble it[6]. It differs from:

(*a*) *The fable,* in having a spiritual meaning, whereas the fable 'never aims higher than human morality'; and in not, like the latter, introducing things unnatural.

(*b*) *The myth,* in keeping apart truth and fiction, which in the myth are blended together.

(*c*) *The proverb,* in being 'longer carried out,' and *always* figurative.

(*d*) *The allegory*, in not transferring, like the latter, 'the properties and qualities and relations' of the symbol to that which is symbolized[7].

The number of our Lord's parables has been variously estimated at from about thirty to fifty, or even a hundred[8]. Those who take the higher estimate include many shorter parabolic sayings. The parables are found chiefly in St. Matthew and St. Luke, several in each Gospel being recorded by the one Evangelist only[9]. St. Mark gives but four, one of which is peculiar to him. There is no parable in the strict sense of the word in St. John, the figurative teaching there being of the nature of allegory.

Different classifications of our Lord's parables have been made, according to chronological order, or to the various kinds of similitude, or on both principles combined. The order

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[6] See Trench, *P.* 2–10; Hastings, *D. B.* iii. 663.

[7] The difference between parable and allegory is thus like that between simile and metaphor. In the former in each case there is a comparison; in the latter a transfer of qualities or actions.

[8] Trench (*P.* vii, viii.) gives thirty parables, Westcott (*I. S. G.* 454–456) gives thirty, to which he adds three 'symbolic narratives.' Professor Jülicher has recently estimated the number at fifty-three, including several shorter illustrations.

[9] Of the parables presently to be commented on, ten are peculiar to St. Matthew and eighteen to St. Luke (see Contents).

St. Matthew's parables have been described as mainly theocratic, or parables of judgement; St. Luke's as rather ethical, or parables of mercy (Trench, *P.* 28).

adopted here is a simple arrangement, according to the truths dealt with in each case. Within the main division into those which treat of the Christian society, and those which relate to the individual life, regard is generally had, so far as is consistent with the grouping required, to order of time.

List of Parables (§§ 13–24).

1. Sower.
2. Seed growing secretly.
3. Wheat and tares.
4. Mustard seed.
5. Leaven.
6. Hid treasure.
7. Precious pearl.
8. Draw-net.
9. Unmerciful servant.
10. Labourers in vineyard.
11. Great Supper.
12. Marriage feast.
13. Two sons.
14. Wicked husbandmen.
15. Barren fig-tree.
16. Pounds.
17. Talents.
18. Watchful servants.
19. Ten virgins.
20. Two debtors.
21. Good Samaritan.
22. Lost sheep.
23. Lost coin.
24. Prodigal son.
25. Rich fool.
26. Unjust steward.
27. Rich man and Lazarus.
28. Friend at midnight.
29. Unjust judge.
30. Pharisee and Publican.
31. Rash builder.
32. Rash king.
33. Lower seats.
34. Unprofitable servants.
35. Children of bridechamber.

&c.

The following are among the best known classifications. The parables are indicated by the numbers given above.

(*a*) Plumptre (Smith, *D. B.* ii. 702, 703).

i. First group. Laws of Divine kingdom in its growth, nature, and consummation.

1, 3, 4, 2, 5, 6, 7, 8.

ii. Second group. Between mission of Seventy and last approach to Jerusalem.

(Drawn from the life of men, rather than the world of nature.)

20, 9, 21, 28, 25, 18, 15, 11, 22, 23, 24, 26, 27, 29, 30, 10.

iii. Last group. Just before and after the last entry into Jerusalem.

(Again theocratic; final consummation of kingdom.)

16, 13, 14, 12, 19, 17 (and Sheep and Goats, Matt. xxv. 32).

(*b*) Edersh. (i. 579, 580; cp. Goebel, *Parables of Jesus*).

i. Parables delivered during ministry in and near Capernaum.

1, 2, 3, 4, 5, 6, 7, 8.

(These refer to the kingdom of God as a whole.)

ii. Parables delivered in journeyings from Galilee to Jerusalem.

21, 28, 25, 18, 15, 33, 11, 31, 32, 22, 23, 24, 26, 27, 34, 29, 30.

(These refer to the lives of individual members.)

iii. Parables delivered during the last days in Jerusalem.

9, 10, 13, 14, 12, 19, 17, 16.

(These relate to the judgement of the members.)

(*c*) Godet (see Hastings, *D. B.* iii. 64).

i. Preparatory existence of kingdom under Jewish dispensation.

14, 12, 11, 15, 13 (and Strait Gate, Luke xiii. 24).

ii. Realization of kingdom in form of Church.

1, 3, 4, 5, 8, 29.

iii. Realization of kingdom in life of individual members:

a. Those entering the Kingdom.

22, 23, 24, 30, 28, 6, 7, 31, 32.

b. Those already members.

33, 10, 9, 21, 26, 27, 25, 17, 19.

(*d*) Westcott (*I. S. G.* 478–480).

i. Parables drawn from the material world.

1, 3, 2, 4, 5.

ii. Parables drawn from the relations of man:

a. To the lower world.

8, 15, 22, 23.

b. To his fellow men.

9, 20, 24, 13, 28, 29, 19, 33, 11, 12, 31, 32, 26, 17, 16, 14, 34, 10.

c. To Providence.

6, 7, 25.

Also three 'symbolic narratives': 30, 21, 27.

(*e*) Farrar (*L. of L.* 303).

i. First group.

a. From natural facts.

1, 3, 4, 2, 5.

b. Incidents.

6, 7, 8.

ii. Second group. From human events.

20, 9, 21, 28, 25, 18, 11, 22, 23, 24, 26, 27, 29, 30, 10.

iii. Third group. From human conduct.

16, 13, 14, 12, 19, 17 (and Sheep and Goats, Matt. xxv. 32).

(*f*) Bruce (*P. T.* xiii—xviii. 8, 9).

i. Theoretic or didactic Parables.

1, 3, 8, 6, 7, 4, 5, 2—28, 29, 34, 10, 17, 16.

ii. Evangelic Parables, or Parables of grace.

20, 22, 23, 24, 33, 30, 11, 21, 26, 27, 9 (and Children of Bridechamber, 35).

iii. Prophetic Parables, or Parables of judgement.

15, 13, 14, 12, 19 (and Unfaithful Servant, Matt. xxiv. 45; Children in Market-place, Matt. xi. 16).

To these he adds eight Parable-germs.

Matt. ix. 16, 17, &c. (see 35); Matt. ix. 12; Matt. xxi. 42, &c.; Mark xiii. 34; Matt. xxiv. 43, &c.; Matt. vii. 24, &c.

(*g*) JULICHER (*Parables of Jesus*)[10].

i. Similitudes, or undeveloped Parables. Of the twenty-eight which he enumerates only four belong to the numbered list: 35, 31, 32, 33.

ii. Parables.

28, 29, 20, 9, 22, 23, 24, 13, 14, 11, 12, 15, 19, 10, 16, 17, 26, 1, 2, 3, 8, 4, 5, 6, 7 (and Building on Rock and on Sand, Matt. vii. 24; Luke vi. 48).

iii. Typical stories.

21, 30, 25, 27.

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[10] See review of 'A New Work on the Parables,' by the Rev. W. Sanday D.D. (*Journal of Theological Studies*, i. 161).

IV. EARLIER PARABLES OF THE KINGDOM

13. THE SOWER. THE SEED GROWING SECRETLY.

The parables of 'the kingdom of heaven,' or 'kingdom of God[1],' may be broadly distinguished, as treating of the divine kingdom or Christian society as a whole, from those which deal directly with the lives of its individual members[2]. Most of the former are preceded in St. Matthew's Gospel by the words 'the kingdom of heaven is likened,' or 'is like'; the exceptions being the Sower (ch. xiii. 3), the Two Sons (ch. xxi. 28), the wicked Husbandmen (ch. xxi. 33), and the Talents (ch. xxv. 14)[3].

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[1] 'The kingdom of heaven' is peculiar to St. Matthew. He uses it of the first preaching of the Baptist (ch. iii. 2), of our Lord (ch. iv. 17), and of the Twelve (ch. x. 7). It occurs repeatedly in his Gospel, while the 'kingdom of God' is used by him only four or five times (ch. xii. 28, xix. 24, xxi. 31, 43; ch. vi. 33 being a doubtful reading). The latter expression, which is used frequently by St. Mark and St. Luke, occurs twice in St. John (ch. iii. 3, 5), seven times in Acts, ten times in St. Paul's Epistles, and once ('the kingdom of *our* God') in Rev. xii. 10; besides other similar expressions.

'In the Epistles the term recedes decidedly into the background, and is generally used in an eschatological sense' (Hastings, *D. B.* ii. 855).

[2] This distinction, however, must not be too closely pressed. 'God may make His sovereignty seen by broad movements in the world, by the founding and growth and spread of His Church, or by the working of His gracious influence in the hearts of individual believers. Parables like the Leaven, or the Mustard Seed, cover both at once. For the divine seed may be as a germ in the heart, and the divine leaven may work in the heart, as well as in a society, making its conquests in the larger world' (Sanday, *Journal Theol. Studies*, i. 490).

[3] The words 'the kingdom of heaven' in the last (A. V.) are not part of the Greek text.

St. Mark introduces the parables of the Seed growing secretly and the Mustard Seed (ch. iv. 26, 30), and St. Luke those of the Mustard Seed and the Leaven (ch. xiii. 18, 20), with the parallel expression, 'the kingdom of God.'

THE SOWER.

Matt. xiii. 1–23.

(Cp. Mark iv. 1–25; Luke viii. 4–18.)

Occasion of the parable. Great multitudes have followed Jesus to the shore of the Sea of Galilee, eager to hear Him again. Taking His seat in one of the boats on the lake, He addresses the people on the beach from this extemporized pulpit. As His former teaching has been misunderstood, He now adopts a new method[4]. The first of these parables is taken from the scene immediately before Him and His hearers[5]. The cornfields running down to the lake are made to supply figures of the work on which He is engaged, and of the hindrances to its success. The hard-trodden pathway 'without fence or hedge,' the shallow covering of soil on the rock[6], the bushes of thorns in the midst of the wheat—these fitly symbolize the obstacles to any successful results of His teaching; while the good rich soil is a figure of those who shall bring forth its fruit unto perfection[7].

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[4] That this was the commencement of formal teaching by parables is implied both in the surprise expressed by the disciples (Matt. xiii. 10), and in our Lord's rebuke to them (Mark iv. 13).

[5] Dean Stanley has described (*S. and P.* 425, 426) how, on visiting the Sea of Galilee, he saw there every feature of the great parable.

[6] 'Stony places' (*τὰ πετρώδη*) should be rather 'rocky places' (R. V.), where the rock is covered with a thin coating of soil. St. Luke (ch. viii. 6) gives 'on the rock' (*ἐπὶ τὴν πέτραν*).

[7] This and the next are the only parables of which an explanation is given by our Lord Himself. In this exposition the seed is identified with those who receive it. The words in verses 20, 22 (*ὁ σπαρείς*) mean 'he that was sown' (R. V.), not 'he that received the seed' (A. V.).

We may contrast this with the other use of this figure found in 2 Cor.

The inaugural parable. As the turning water into wine was the significant inaugural miracle (see part i. pp. 61, 62), so this is the fitting inaugural parable. It was necessary for these dull learners to be taught that 'the extent of each hearer's profit by Jesus' teaching should depend largely upon his own faithfulness[8].' And the four characters here represented may be taken as a division of those in all ages who do not altogether refuse to hear the word of God.

The different kinds of hearers. The seed[9] which falls on the hard pathway, and lies there on the surface, is a figure of the thoughtless or *unimpressionable*. These hear and understand not; and the crowd of carnal, evil thoughts, which come from the wicked one, swooping down, like the fowls of the air[10], quickly carry away the seed. The teaching, which has never penetrated to the heart, is soon forgotten altogether. That sown on the soil covering the rock seems at first likely to be productive. Here it *does* make an impression, but this lasts only for a time. These are the *superficial*. Their emotions are easily stirred—'they receive the word with joy.' But, when the sun of affliction or persecution has risen, the seed, which has sprung up thus quickly in their shallow hearts, is scorched and withers away[11]. Other seed falls on soil which is full of the roots of thorns; and the more luxuriant growth of these chokes the wheat. These are the *half-hearted*, in whom the cares and riches and pleasures of this world crush out the promise of

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ix. 6 and Gal. vi. 7, where men are said to be themselves sowing for a harvest which they shall reap.

[8] See Farrar, i. 323.

[9] St. Luke (ch. viii. 11) tells us that 'the seed is the word of God.' The expression 'the word of the kingdom' (Matt. xiii. 19) is the only verbal intimation that this, like the other parables here, is a parable of the kingdom.

[10] 'By "the fowls of the air"—passing thoughts and desires, which seem insignificant and even innocent—does Satan do his work, and robs the heart of the precious seed' (Alford, i. 102).

[11] These are they who have been attracted by 'whatsoever was fair and beautiful in Christianity,' but who have never 'contemplated the having to endure hardness' (Trench, *P.* 90).

higher things[12]. Lastly, there is seed which falls on good ground, where there is no hard surface, no insufficient soil, no thorny growths. These have receptivity, and depth of character, and freedom from engrossing worldly cares; and in these—the *earnest* and *retentive* hearers—the good seed grows and matures, bearing fruit unto holiness[13].

Between the parable and its explanation come words of our Lord's as to the object of teaching by parables, already commented on (see p. 31)[14]. The statement in ver. 12 explains how those who really desire the knowledge of the truth go on increasing in that knowledge, while they who have no such earnest longings lose even the first effects of their teaching (cp. ch. xxv. 29).

THE SEED GROWING SECRETLY[15].

Mark iv. 26–29.

Whether this parable, which St. Mark alone records, was addressed to the multitude, or to the disciples alone (cp. Matt. xiii. 34, 36), it may be regarded as a sequel to the Sower; teaching that, even in those represented by the good soil, the process of bearing fruit is slow and gradual.

Twofold interpretation. It may be interpreted of the history of the Church—of the interval between the first and

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[12] 'These are the thorns and briers that strangle the life of the soul' (Trench, *P.* 74).

[13] St. Luke (ch. viii. 15) adds 'with patience' or endurance (ἐν ὑπομονῇ). He says nothing about degrees of fruitfulness.

'Probably all the four classes described were to be found among this audience' (Plummer, *I. C. C.* 222). 'These very hearers were, unconsciously to themselves, fulfilling what Jesus was speaking to them' (Edersh. i. 588).

[14] St. Mark and St. Luke place this after the explanation, and add words given by St. Matthew on different occasions (ch. v. 15, x. 26). The appeal for attention, found also in other passages, was probably one familiar from the teaching of the Rabbis.

[15] Dr. Bruce (*P. T.* 120) has objected to this, the common title of the parable, that it obscures the real lesson of spontaneous and gradual growth, and he calls it instead, 'the blade, the ear, and the full corn.'

second Advents—between the time when Christ came to sow the seed, and His return for the final harvest. During this there is a steady growth, without any direct divine interposition[16]; just as there is a period of comparative inactivity, in which the husbandman is patiently waiting 'for the precious fruit of the earth' (Jas. v. 7). But it is also and especially a figure of the growth of grace in the human heart—of the stages through which each disciple must pass before he can attain Christian manhood (cp. Eph. iv. 13). External influences may promote this growth, like the sun and rain in the natural world; but it must proceed according to definite laws, over which man has little control, and is dependent on a capacity in the mind itself to assimilate and develop the truths received[17].

14. THE WHEAT AND THE TARES, AND OTHER SHORTER PARABLES.

Of the six parables which follow the Sower in St. Matthew's Gospel, four are given by him alone. The first of these, the Wheat and the Tares, is the only one, besides the Sower, of which we have an explanation given by our Lord Himself to His disciples.

THE WHEAT AND THE TARES.

Matt. xiii. 24–30, 36–43.

The two crops. In the last parable the seed was a figure of the word of God. In this parable we have two kinds of seed

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[16] See Trench, *P.* 287.

[17] The land is said to bear fruit 'of herself' (*αὐτομάτη*, cp. Acts xii. 10). 'The land contains in itself the elements needed for the nourishment and growth of the plant. The mind of man is related to the truth, as the soil to the seed' (Gould, *I. C. C.* 80).

The word (*παραδῷ*), rendered in A. V. 'is brought forth,' and in R. V. 'is ripe,' means 'alloweth' (R. V. mg.), or 'offers itself' for reaping. For the 'sickle,' cp. Rev. xiv. 14, 15.

representing two classes of persons—'the sons of the kingdom,' sown by the Son of man; 'the sons of the evil one' (R. V.), sown by the devil[1]. These grow side by side, and the servants, who wish at once to root out the tares, are reminded that in doing so they may root out wheat also. Both are to be left to grow till the harvest, when the reapers shall bind up and burn the tares, and shall garner the wheat.

Meaning of the parable. The admixture of good and evil is clearly taught here; but the question *where* this mingling is to be found and tolerated has given rise to much controversy. 'The field,' we are told, 'is the world[2]'; but then this is a parable of 'the kingdom' or Church of Christ, and it is out of this kingdom that all things which offend are at last to be gathered. The truth to be enforced is that, in the visible Church, both true and counterfeit Christians will be found[3]; and that, as men cannot discriminate unerringly between these, a wise patience must be exercised. Not till the great ingathering can the true children of the kingdom be severed from the unworthy; and then at last shall these, clearly revealed, 'shine forth as the sun in the kingdom of their Father.'

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[1] Such acts of malice as sowing noxious weeds in a neighbour's cornfield are still common in the East (see Trench, *P.* 88).

[2] 'Words few and slight as they seem, a great battle has been fought over them' (Trench, *P.* 83). This controversy was commenced by the Donatists, a sect which arose in the fourth century; who, aiming at an ideal purity, maintained that it was in the world only, and not in the Church, that evil could be tolerated. The chief opponent of this error was St. Augustine. The parable has been dragged into more recent controversies on Church discipline.

Compare the statement in xxvi of 'Articles of Religion,' that 'in the visible Church of Christ the evil is ever mingled with the good.'

[3] The word for 'tares' (ζιζάνια) means rather 'darnel' (R. V. mg.)—a sort of bastard wheat, which can hardly be distinguished until the crop is full grown. It is thus a forcible figure of merely professing Christians.

THE MUSTARD SEED. THE LEAVEN[4].

Matt. xiii. 31–33.

(Cp. Mark iv. 30–32; Luke xiii. 18–21.)

The first of these is given by all three Synoptists. It is connected by St. Matthew and St. Luke with the parable of the Leaven; by St. Mark with that of the Seed growing secretly. Of the two given together here, the prominent idea in the first is that of the *extensive* growth of the kingdom, or world-wide spread of the Gospel; in the second, that of its *intensive* growth, or transforming power in the human heart. But the first may also be a figure of the small beginnings and great results of divine grace in the individual, and the second of the power of Christianity to influence human society and institutions.

The Mustard Seed. 'Small as a mustard seed' was a proverbial expression among the Jews (cp. Matt. xvii. 20); and so, the small beginning being the chief point of the parable, this seed is chosen rather than that of any of the tallest trees[5]. It grows to be one of the largest of herbs, affording a resting-place or shelter (cp. Mark iv. 32) for the birds; and so it is a suitable figure of the humble beginnings and wonderful growth of the new faith, till it should become the religion of the civilized world—the tree in or under which all the nations shall shelter.

The Leaven. The parable of the Leaven is given by St. Matthew and St. Luke only. This too may have both

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[4] These two parables 'exhibit the prospects of the kingdom on the hopeful side, in contrast to the Sower and the Tares, which present the dark side of the picture' (Bruce, *P. T.* 91).

[5] Some, supposing that a real tree must be meant, have maintained that it is the 'khardel,' the seed of which is used like mustard. But it is doubtful whether this is found as far north as the Sea of Galilee. The mustard plant in Palestine grows to a considerable height.

[6] 'The kingdom of heaven, planted in the field of the world ... in the most humble and unpromising manner, would grow till it far outstripped all other similar plants, and gave shelter to all other nations under heaven' (Edersh. i. 593).

a general and an individual application. It symbolizes the power which, spreading throughout the world, influences those of all nationalities and conditions, quickening into new life that which is corrupt and decayed[7]. But it is also, and especially, a figure of the silent renewing power of divine grace in the heart of man[8].

THE HID TREASURE. THE PRECIOUS PEARL.

Matt. xiii. 44–46.

The last three parables of this group, all peculiar to St. Matthew, appear from his account to have been spoken to the disciples alone. There is a distinct break at this point[9]. The multitudes are now dismissed, and the explanation of the wheat and tares, and the parables which follow, are spoken to the disciples in 'the house.'

Difference between the two parables. The two next parables teach 'the incomparable worth of the kingdom of God[10].' But there is a difference between the two pictures. In the one the treasure is found unexpectedly—a figure of those who, suddenly realizing the value of the Gospel, are ready, like St. Paul (cp. Phil. iii. 7, 8), to part with all to possess this

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[7] Different explanations have been proposed of the 'three measures.' But, as this was the usual quantity prepared at a time (cp. Gen. xviii. 6), 'we must not seek for any symbolic interpretation' (Alford, i. 106).

[8] Leaven is elsewhere used in Scripture, as it was commonly used in Rabbinical teaching, for false doctrine or evil influence (cp. Matt. xvi. 6; Mark viii. 15; Luke xii. 1; 1 Cor. v. 6–8; Gal. v. 9). Hence some have sought to apply this parable to corruption and deterioration in the Christian Church. But our Lord has clearly here employed the figure in a sense opposed to its common use.

[9] It is said here that parables are now to be the popular form of teaching (cp. Mark iv. 33, 34); just as the record of events in Ps. lxxviii, written for 'our examples' (cp. 1 Cor. x. 6, 11), is there described as a 'parable' (ver. 2).

[10] 'The two emblems . . . were fitly chosen to impress an ancient Eastern audience.' The hiding of treasures in the ground was very common with them. The pearl, too, was to them what the diamond is to us—the most precious of stones (see Bruce, *P. T.* 71).

treasure[11]. In the other there is a picture of those searchers after truth who, after trying all other systems, discover at last the true knowledge, and give up all else for this.

THE DRAW-NET.

Matt. xiii. 47–52.

The last of this group of parables teaches the same truth as the wheat and tares, but draws special attention to the final separation of good and evil[12].

Things new and old. The disciples, aided by the expositions of the first two parables, can now declare that they understand the meaning of such parabolic teaching. So, as that which is old and familiar is thus used by their Master to be a figure of new truths, they, 'made disciples to the kingdom' (R.V.), shall, like those who have intelligently studied the Law, teach in their turn things new as well as old[13].

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[11] Objections have been raised to the morality of the finder's conduct. But this was 'in entire accordance with Jewish law' (Edersh. i. 595). See, for such objections, p. 109.

[12] For the net, as a figure of the Church, compare the miraculous draughts of fishes (see part i. pp. 76, 180) and our Lord's words (Matt. iv. 19, &c.) explaining their symbolic character.

The word for net here (*σαγήνη*) means the great hauling net, as distinct from the casting net (*δίκτυον* or *ἀμφίβληστρον*). A verb formed from this word (*σαγηνεύειν*) was used of the Persian mode of clearing an island of its inhabitants (cp. Herodotus, iii. 149, vi. 31).

[13] The various truths taught in this group of parables may be thus summed up. In the Sower are set forth the causes of the failure and success of the Gospel. In the Tares the obstacles to the internal development of the kingdom. The Mustard Seed and the Leaven deal respectively with its outward and inward power. The Treasure and the Pearl show its supreme worth as realized by individuals, either suddenly or after long search. The Draw-net teaches specially the final separation of good and evil (see Trench, *P.* 142).

It is doubtful, however, whether St. Matthew is not here again grouping together teaching given at different times. St. Mark gives us only the Sower, the Seed growing secretly, and the Mustard Seed, as taught on this occasion; and he seems to imply (ch. iv. 33) a gradual course of teaching by parables (see Farrar, i. 324). St. Luke (ch. xiii. 18–21) assigns the Mustard Seed and the Leaven to a different occasion.

V. LATER PARABLES OF THE KINGDOM

15. THE UNMERCIFUL SERVANT. THE LABOURERS IN THE VINEYARD.

THE UNMERCIFUL SERVANT.

Matt. xviii. 21–35.

Occasion of the parable. Our Lord's words as to the manner in which offenders should be dealt with (see p. 34) seem to have caused the disciples some perplexity. Peter perceives that there must now be some broader interpretation of the law of mercy than that of the Rabbis, who made three offences the limit of forgiveness, and he asks whether it will be enough if the number is increased to seven. The answer tells him that the duty of forgiveness has no limit [1], and this parable is added—a figure of the contrast between the infinite compassion of God and the unforgiving spirit so often shown by men.

The merciful Master. This, like the rest of St. Matthew's parables, is, as its title describes it, a 'parable of the kingdom,' though its lesson may seem to belong rather to the other subject of parabolic teaching—the duties of Christian life. The magnitude of the debt [2] points to this being no ordinary servant.

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[1] 'Seventy times seven' means simply 'times without number.' Some have rendered the words 'seventy seven times' (cp. Gen. iv. 24).

[2] If Greek talents are meant, the sum would be nearly equal to £2,500,000. If they are Jewish talents, it would be much larger—more than all the gold prepared by David and the princes for the Temple (1 Chron. xxix. 4-7).

He seems to have been rather the ruler of a province, like the Persian satraps, who had embezzled the revenues due to the king. It was only in the case of one with such opportunities of enriching himself that the proposed sale of his property could have done anything towards meeting this enormous debt. The defaulter, with his family and possessions, is ordered to be sold[3]; and in his terror he offers abject homage to his lord, and makes the really hopeless promise of restitution. The lord, moved with compassion, forgives him the debt altogether. Such is the picture of the infinite mercy of God, who is ready to cancel the irreparable past for all who turn in penitence to Him.

The unmerciful servant. But that wonderful example of compassion is soon forgotten. The servant who has just been forgiven at once arrests a fellow servant who owes him a hundred *denarii*[4]. An appeal for patience, like that which he himself has just made, is disregarded, and the fellow servant is cast into prison. The other servants, indignant at this conduct, report it to their lord, who at once summons the merciless creditor, sternly rebukes him, and 'delivers him to the tormentors[5].'

Trench (*P.* 147) adds other passages by way of contrast. But no definite sum is probably intended here. The words simply describe a debt, the payment of which is hopeless.

[3] According to the Jewish law, a debtor might be sold (cp. Lev. xxv. 39, 47; 2 Kings iv. 1). 'The similitude is, however, rather from Oriental despotism' (Alford, i. 136).

[4] The value of a *denarius* has been variously estimated at from $7\frac{1}{2}d.$ to about $9\frac{1}{2}d.$ 'The latter,' it is said, 'may be taken as sufficiently accurate for ordinary calculations' (Hastings, *D. B.* ii. 427). In R. V. mg. on this passage it is given as $8\frac{1}{2}d.$ A *denarius* was at this time a Roman soldier's pay for the day (cp. Tacitus, *Annals*, i. 17). It is given in the next parable as the day's wage for a labourer (Matt. xx. 2). The Good Samaritan gives two *denarii* to the host (Luke x. 35). See also part i. p. 96.

[5] The mention of 'tormentors' is probably another proof that the story is not a Jewish one. It may indeed refer to making the prison life as wretched as possible; but it seems rather to imply torture, such as was not allowed by the Mosaic law, but was often resorted to by Eastern despots, as a way of compelling prisoners to reveal secret stores of wealth, or of

Thus the truth is taught, as the concluding words here declare, that the forgiveness shown to offenders by citizens of the new kingdom must be a reflex of the illimitable compassion of God; and that they who 'pray for mercy,' themselves must 'render the deeds of mercy' (cp. Matt. vi. 14, 15).

THE LABOURERS IN THE VINEYARD[6].

Matt. xx. 1–16.

This parable has no connexion as regards subject with the last[7]. But it follows next in St. Matthew's Gospel, belonging to the same stage of parabolic teaching recorded by him—that just before the final parables of judgement.

Occasion of the parable. This, like the last parable, arises out of a question put by St. Peter. The words spoken to the rich young ruler (see part i. p. 119) have prompted an inquiry as to the reward for those who, like the Twelve, have done what the ruler could not bring himself to do, and have left all to follow Jesus. The answer has assured them of an exceeding great reward, but it is followed by words of warning[8].

The hiring the labourers. To make the meaning of this warning clearer, the parable is added about a householder who hires labourers to work in his vineyard at various hours of the day[9]. With the first a definite agreement is made to work for

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moving their friends to purchase their release (see Trench, *P.* 156). The word for 'tormentors' (*βασανισταί*) is formed from one (*βάσανος*) which means literally 'a touchstone,' then 'examination by torture,' and lastly 'torments' (cp. Matt. iv. 24; Luke xvi. 23, 28).

[6] For a vineyard as a figure of God's people or Church, cp. Isa. v. 1–7; Matt. xxi. 33–41, &c.

[7] Dr. Bruce (*P. T.* 8) speaks of 'the three parables, which relate to the subject of work and wages in the kingdom, viz. the hours of labour, the talents, and the pounds.'

[8] Peter had been answered, but the spirit of his question required an answer too. 'It was a spirit of self-consciousness, self-complacency, and bargain-making' (Bruce, *P. T.* 185).

[9] It has been suggested that this irregular pressing of labourers into

the ordinary day's wage (see p. 78). Others are hired at the third, sixth, and ninth hours without any bargain, being simply promised a fair payment. Even at the eleventh hour those found unemployed are sent to labour on the same understanding.

The payment. When the hours of work are over, the householder bids his steward to adopt the strange plan of commencing the payment of wages with those hired latest. These receive the ordinary wage for a day, and those who were first hired therefore hope for a proportionate increase of pay. But all receive the same, irrespective of the time for which they have worked. This provokes murmuring from those who have laboured through the scorching heat of the day. They are rebuked, through one of their number[10], for their self-seeking, envious spirit. Their bargain, they are reminded, has been strictly observed by the master, who claims a right to deal more liberally with others if he chooses. And the parable concludes with words like those which preceded it—'for the last shall be first, and the first last[11].'

Explanation of the parable. Connecting the parable with its occasion, we may find these truths taught by it. First, the motive of work for God is far more important than the amount,

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service implies the season of grape-gathering—a work which must be done promptly (see Expos. *G. T.* i. 253).

Some have interpreted the different hours as figuring God's calls to His chosen labourers in various stages of the world's history. Others have explained them of the different times in men's lives at which they may enter His service. Others again have regarded the parable as referring especially to the earlier call of Jews, and later calls of Gentiles.

[10] The word for 'friend' (ἑταῖρε), here and in ch. xxii. 12, is used with something of rebuke. Compare the greeting to Judas in Matt. xxvi. 50.

[11] The statement indeed is here reversed. The words are capable of different explanations. *First* in this world, *last* in the kingdom of God: apparently *first* to do God's service, but really *last* in the value of their service, because it is selfish. These seem to be the simplest.

The words 'For many are called,' &c. are perhaps interpolated here from ch. xxii. 14 (see R.V.). If used on this occasion too they may mean, 'Many are called to work in God's vineyard, but few retain that temper of spirit . . . which would allow them in the end to be partakers of His reward' (Trench, *P.* 184).

and any service rendered merely with a view to the recompense of reward is of little value. Secondly, He who 'willeth not that any should perish' is ready to admit any at any time into His vineyard, even those deemed unworthy by men—those whom 'no man hath hired.' Thirdly, He justifies or rewards men freely of His grace, and not according to their works or deservings [12].

16. THE GREAT SUPPER. THE MARRIAGE OF THE KING'S SON.

THE GREAT SUPPER.

Luke xiv. 15–24.

Except in the case of the Mustard Seed and the Leaven (ch. xiii. 18–21), St. Luke does not actually describe any of his parables as parables of the kingdom. But the words about 'the kingdom of God,' which have evoked this parable, as well as the story itself (cp. Matt. xxii. 2), show clearly that it is one of these. Many have maintained that this, and St. Matthew's parable which resembles it, are the same; but though the two have some features in common, they differ in occasion, in tone, and in important details [1].

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[12] The salient point, it is said, is 'that the kingdom of God is of grace, not of debt' (Alford, i. 143). The parable thus anticipates the teaching of St. Paul, as when he contrasts the 'wages of sin' with the 'gift of God' (Rom. vi. 23).

The difficulties which have been raised with regard to this parable have been said to be almost as great as those about the Unjust Judge (cp. Trench, *P.* 162). These, relating to the conduct of the householder, the reversal of human ideas of right, the spirit of discontent of some of those who receive reward, &c., arise, like most difficulties about our Lord's parables, from the attempt to find spiritual lessons in every detail, instead of looking for these to the story as a whole.

The historical explanations, however suitable in some respects, do not bring out the truths which the parable was originally designed to teach.

[1] This was spoken at a meal, St. Matthew's parable in the Temple. The latter was delivered later, and points to a more advanced stage of

Occasion of the parable. The occasion is a feast, given by 'one of the rulers of the Pharisees' (R. V.), to which Jesus has been invited. The host and guests are watching Him. Though it is the Sabbath day[2], He has healed the dropsical man (see part i. p. 116). He has already delivered the short parable on the Lower Seats (see p. 119), and has then exhorted His host to combine his hospitality with charity. The promise of a final recompense for such kindness evokes from one of the guests the pious exclamation, 'Blessed is he that shall eat bread in the kingdom of God.' The speaker no doubt was looking forward to his own share, as one of God's people, in this blessing; and the parable is a rebuke to all such confidence in national privileges, and in mere profession of religion.

The slighted invitation. A banquet was a common figure among the Jews for the blessings to be theirs at the resurrection of the just (cp. Isa. xxv. 6; see part i. p. 86). Expression has just been given to this idea by one of the guests; and the supper[3] itself, and the words now spoken, suggest this parable of the Gospel blessings, which these Jews are rejecting. The first invitation given is probably a figure of the speaking 'to the fathers in the time past by the prophets;' the renewed call of the speaking 'in the last days by the Son' (cp. Heb. i. 1, 2)[4].

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hostility against our Lord, and the episode of the wedding robe is peculiar to it.

[2] Sabbath-day banquets were common, but the food was all prepared the day before (cp. Exod. xvi. 23).

[3] 'Supper' (δεῖπνον) does not necessarily mean the evening meal, as is shown by the excuses of those who wish to go and inspect their purchases. It means the principal meal of the day (see Bruce, *P. T.* 325). In St. Matthew's parable the word (ἄριστον) is that which meant originally 'breakfast,' and then the midday meal.

[4] With the words 'all things are ready,' compare St. Paul's expression (Gal. iv. 4), 'the fulness of the time.'

Others explain the first invitation of the preaching of the Baptist, the second of that of our Lord.

A reminder at the actual time of the entertainment was and is a common Eastern custom (cp. Esther v. 8, vi. 14).

The invited guests, instead of heartily accepting, beg themselves off on pretexts of worldly business or family ties[5].

The host's resolve. When this uncourteous behaviour is reported to the host, he indignantly bids his servant to bring in from the open squares, and even from the narrow alleys of the city, any that he can find, even the poor and crippled and blind[6]. These come, but there is still room; and the servant is now sent outside the city to those who wander on the highways, or camp out under the hedges, to 'constrain them' (R. V.) to come in. For the house must 'be filled[7]'; and yet none of those who were first invited may taste of the supper.

So the truth is presented that, instead of these Jews, who reject the Gospel, the common people 'who know not the law,' and even the publicans and sinners shall partake of its blessings. And that, besides these spiritually poor and halt and blind within the city, there shall be received as guests even those who are outside it—the Gentiles, the despised aliens and heathen[8].

THE MARRIAGE OF THE KING'S SON.

Matt. xxii. 1–14.

While St. Luke's was a parable of grace, this of St. Matthew's is a parable of judgement. It is part of the teaching of the last week, and, like the parable of the wicked husbandmen which precedes it, foretells the doom of the Jewish nation.

Conduct of those bidden. The two figures commonly

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[5] There is, however, nothing here like the insolent disregard of the invitation, or the actual outrage, described in St. Matthew's parable.

The expression 'with one consent' may mean either 'with one resolve' (*ἀπὸ μιᾶς γνώμης*), or 'with one voice' (*φωνῆς*).

[6] The host had just been bidden (ver. 13) to invite such as these as his guests.

[7] 'Most significant as indexes of the grace of the kingdom are the two phrases, "yet there is room," and "that my house may be filled"' (Bruce, *P. T.* 337).

[8] Compare with the concluding words Matt. viii. 11, 12.

used by the Jews to describe the blessings of communion with God, a banquet and a marriage[9], are here combined (cp. Rev. xix. 9). As in the last parable, the invitation is repeated in accordance with Eastern custom (see p. 82), and in this case a further attempt is made to induce the unwilling guests to come. But, in spite of the tempting description given of the banquet which is prepared, the invitation is still treated with contempt[10]. There is not even a plea of preoccupation urged. The majority of those bidden simply disregard the message, and resume their ordinary occupations; while some even assault and slay the messengers.

The punishment for this conduct. A speedy retribution falls upon the chief offenders. The armies of the king are sent against these rebels; they are put to the sword, and their city is burned[11]. As in the previous parable, the places of the rest, who have by their own act forfeited any share in the festivities, are filled by others, who were before little esteemed. The servants are bidden to go out again, and search for guests in the 'partings of the highways' (R. V.)—the places where men congregate. They bring in all that they find, without any distinction of character, and so the wedding is amply supplied with guests.

Thus the exclusion of the people of God's covenant, who have treated the offer of the Gospel with contempt, and the bringing in of the Gentiles in their room, are prefigured. For the graver offence of those rulers who have assaulted and slain

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[9] The word for 'marriage' (*γάμοι*) is sometimes used of other festivities (cp. Esther ix. 22, LXX). But its proper meaning is a marriage-feast, and our Lord uses this elsewhere (cp. Matt. ix. 15, &c.) as a figure of the kingdom of heaven (see Bruce, *P. T.* 465).

[10] The word for 'made light of' (*ἀμελήσαντες*) denotes, not ridicule, but carelessness. In Heb. ii. 3 it is translated 'neglect.'

The first summons here probably refers to our Lord's personal ministry, the second to the first preaching of His Apostles.

[11] 'There is an awful threat in the appellation which is given it. It is *their* city, *the city of these murderers*, not any longer the city of the great King' (Trench, *P.* 222).

God's messengers, the city of Jerusalem shall be destroyed by the Roman armies, the ministers of divine wrath, and these murderers shall themselves be slain [12].

The man without a wedding garment [13]. In this parable the truth is once more revealed (see pp. 92, 96) that in the visible Church of Christ there shall be both good and bad. Both have been brought to the feast. But among the guests there is one who has neglected the ordinary mark of respect on such an occasion—one who has not put on a wedding garment. The king coming in spies this man sitting there in his common dress; and asking the reason of this, receives no reply [14]. The man is therefore bound and thrust out from the lighted banquet-hall into the outer darkness, there to wail over his folly and its results.

So shall it be with those who, professing to have accepted the Gospel message, have not really 'put on Christ' (Gal. iii. 27) [15]. The parable concludes with words which tell how this man is the type of many, called to be members of the Church, but proving unworthy members; or, as others explain them, how there are many who are invited to the Gospel feast, and refuse the invitation [16].

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[12] 'Two classes are here represented: the irreligious and careless people, and the rulers, who persecuted and slew God's messengers' (Alford, i. 156).

[13] The story of the offending guest has no special connexion with the occasion or object of the parable. It is a parable of itself, showing how judgement will fall on those who have accepted the invitation, but neglect or abuse the privileges granted to them.

[14] 'Wardrobes filled with many thousand garments formed part of the wealth of every Eastern prince (cp. Matt. vi. 19; Jas. v. 2).' And these, it is said, were brought out for the guests to wear on any state occasion. This man's condition was therefore a wanton insult (see Ellicott, i. 135). Or perhaps the fact of his not having received such a garment showed that he was an uninvited intruder (see Bruce, *P. T.* 473). The existence of such a custom, however, is doubtful.

[15] There are many like expressions: cp. Rom. xiii. 14; Eph. iv. 22–24; Col. iii. 9, 10, &c.

[16] These words are found also in some MSS. of Matt. xx. 16 (see p. 80).

17. THE TWO SONS. THE WICKED HUSBANDMEN. THE BARREN FIG-TREE.

THE TWO SONS.

Matt. xxi. 28–32.

This short parable, and that of the wicked Husbandmen which follows, though not formally described as parables of the kingdom, belong to these. They are part of the interview between our Lord and the deputation sent by the Sanhedrin to question His authority (see part i. p. 148). The first is given by St. Matthew alone.

The two sons[1]. The scene of this, as of the next parable, is a vineyard. Of the owner's two sons, the one, when ordered to labour there, refuses to do so; but afterwards repents, and goes to work. This is a figure of the most notorious sinners of either sex, who accepted John's teaching; while the other son, who promises compliance with his father's order, but never really obeys it, is a figure of these unrepentant[2] rulers themselves, who rejected it. And they acted thus, although he came in their own 'way of righteousness,' leading an ascetic life, and conforming to such rules as they themselves enjoined[3]. These

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[1] There is some doubt as to the order in which the two sons are introduced. By some it is reversed (see Westcott and Hort's text), and by these in ver. 31 'the last' is read for 'the first.' It is urged that, as the parable is really directed against the religious leaders, it is natural the son who represents these should be placed first.

[2] The word however for 'repented' in ver. 29 (*μεταμεληθείς*), and again in ver. 32, denotes merely change of purpose—not genuine repentance, or change of heart (see part i. p. 159).

[3] John's teaching and example might have commended itself to these Pharisees. He came in *their* 'way of righteousness,' following their rules as to fastings (cp. Matt. ix. 14), purification (cp. John iii. 25), &c. (see Bruce, *P. T.* 441). Yet they rejected him (cp. Luke vii. 29, 30). The contrast in their observances between the Baptist and our Lord had been already set forth in the short parable of the Children sitting in the Market-place (see part i. p. 39).

sinners therefore, who believed, shall go into the kingdom of God before the outwardly obedient but really rebellious rulers[4].

THE WICKED HUSBANDMEN.

Matt. xxi. 33–46.

(Cp. Mark xii. 1–12; Luke xx. 9–19.)

This is one of the few parables given by all three Synoptists. They all place it after the question about our Lord's authority and the counter question as to John's baptism. St. Matthew alone supplies the connecting link of the shorter parable. St. Mark and St. Luke introduce this as if it were the commencement of a new series of parables, and the latter describes it as spoken 'to the people[5].'

The rebellion of the husbandmen. The figure now used was already familiar to the hearers from Isaiah's 'song' of the vineyard (ch. v. 1–7). There the privileges of the chosen race had been pictured in words closely resembling those now used. In both cases all is represented as having been done to ensure success[6]. When the season of vintage arrives, the owner, as described in this parable, sends his servants to receive as rent the covenanted portion of the fruits[7]. These messengers are assaulted, and some are killed; and others who follow, more in number, receive the same treatment. At last the owner sends his beloved son, thinking he at least will be treated with respect.

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[4] This parable, relating to the two classes among the Jews themselves, leads up to the wider parable that follows; in which the Jews, who have despised God's offer, are contrasted with the Gentiles, who shall be accepted in their stead.

[5] 'But while He speaks to the people, He also speaks *at* the hierarchy, who are still present, though silenced' (Plummer, *I. C. C.* 458).

[6] The vineyard is protected from wild beasts by a fence; it is provided with a wine-press for treading the grapes; and a tower is built, from which watchmen may spy marauders.

[7] This probably refers to the custom of paying rent in kind, though the words may be used of a money payment.

But the rebels, hoping if the son is put out of the way to get the vineyard as their own [8], drive him out, and then kill him [9].

So the picture of the apostasy of the Jewish nation is again drawn. They have been blessed with all spiritual privileges, and yet in their ingratitude they have persecuted and slain the prophets of God, and will crown their outrages by killing his only-begotten Son [10].

The retribution. In answering the question as to the result of such conduct, the hearers are made, according to St. Matthew, to pronounce judgement against themselves. The owner, they say, shall come in person, and destroy these men with such destruction as they deserve; and their privileges shall be transferred to others more worthy. St. Luke describes some of the hearers, beginning to realize the meaning of the parable, as exclaiming, 'God forbid [11].'

The rejected stone. The truths thus set forth are summed up in what may be called another parable. Words are quoted from Ps. cxviii. 22, 23 (cp. Acts iv. 11; 1 Pet. ii. 7), which tell of the stone rejected by the builders [12] being made the most important stone in the building [13]. This, St. Matthew states, is

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[8] 'It is possible that they regard the vineyard as already made over to the heir, as was often the case in ancient law' (Plummer, *I. C. C.* 461).

[9] The man to be put to death was commonly taken out of the city, as in the cases of Naboth (1 Kings xxi. 13) and Stephen (Acts vii. 58).

St. Mark however describes the murder as preceding the casting out.

Some have supposed a reference here to Jesus 'suffering without the gate' (Heb. xiii. 12).

[10] Many regard the vineyard as meaning the Jewish people, and the husbandmen their spiritual leaders (see Trench, *P.* 196, 197). But this parable seems rather directed against the nation, the previous one being spoken specially against the rulers.

[11] Or 'be it not so' (R. V. mg.). This is the only passage of N. T., outside St. Paul's Epistles, in which this expression (*μὴ γένοιτο*) is used.

[12] 'The men, who have just been compared to vine-dressers, now become builders, and the heir cast out of the vineyard and murdered is now a stone thrown aside as useless' (Bruce, *P. T.* 458).

[13] 'The corner stone, which binds together the two sides of the building, becomes architecturally the most important stone in the structure'

explained as again foreshadowing how the kingdom of God, wrested from the Jews, shall be given to others. And words are added which declare that they who stumble on this stone, refusing in their ignorance to believe on Him, shall be broken; while on those who shall maliciously reject Him, the stone, falling in judgement, shall grind them to powder[14].

THE BARREN FIG-TREE.

Luke xiii. 1–9.

Occasion of the parable. This short parable, though delivered earlier, may conveniently be placed here, as also prefiguring the doom of the Jewish people. St. Luke alone has recorded the occasion and the parable itself. A report has been brought to our Lord of one of Pilate's many outrages[15]. He has ordered a massacre of some Galilaeans, who, visiting Jerusalem at one of the festivals, have been brought into collision with the Roman authorities. According to the view commonly entertained then (see part i. p. 127), the terrible fate of these pilgrims was regarded as a punishment for exceptional wickedness. Our Lord, correcting this, refers to another calamity, also apparently so interpreted—the crushing of eighteen hapless workmen by the fall of a tower in Siloam[16]. These men, He says, were not specially sinful, and a fate as terrible is in store for all, unless they repent.

(Gould, *I. C. C.* 222). It is commonly described as at the top of the building, but it may be a foundation stone (cp. Eph. ii. 20).

[14] The word for 'shall grind' (λικμήσει) describes the work of the winnowing fan (λικμός), by which the chaff is separated from the wheat and crushed into fragments.

[15] We have no other account of this particular outrage, but such tumults were common, and were mercilessly suppressed (cp. Joseph. *Ant.* xvii. 9, § 3, xx. 5, § 3). It has been suggested that this outrage caused the estrangement between Pilate and Herod (see part i. p. 166).

[16] On Siloam, see part i. p. 128. Pilate had seized the Temple treasure, to spend it on making aqueducts from this pool to the city (cp. Joseph. *B. J.* ii. 9, § 4). The Jews therefore may have regarded these builders as engaged in a sacrilegious work.

The barren fig-tree[17]. The parable which follows is a figure of the unrepentant Jewish nation; but it may also be applied to the individual sinner. Three years is the period within which a fig-tree should bear fruit[18]. As, at the end of this time, this tree is still fruitless, and moreover is impoverishing the soil[19], it is ordered to be cut down. But, on the intercession of the vine-dresser[20], another year of grace is allowed. If after this it bears no fruit then it must fall.

18. THE POUNDS. THE TALENTS.

The points of resemblance between these two parables have led some to suppose that they are the same. But there are many important differences. The time and place of delivery are different. In the first Jesus is on His way to Jerusalem—still apparently at Jericho—perhaps still in the house of Zacchaeus (see part i. p. 122). The other parable is part of the eschatological discourse on the Mount of Olives (see p. 43). The one is spoken to a mixed company, and with a twofold object; partly as a rebuke to the ambition and impatience of those who are thinking that the 'kingdom of God should immediately appear'; partly as a warning to others, who, indignant at Jesus' conduct in being the guest of a sinner, are now showing what will prove a lasting enmity to Him. The other is addressed to the disciples alone, enforcing simply, with the 'Ten Virgins'

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[17] In Palestine fig-trees are often found in vineyards (cp. Stanley, *S. and P.* 413).

[18] The three years have been variously explained of the teaching of Moses, of the prophets, and of Christ; or of the natural law, the written law, and grace; or, as applied to the individual, of childhood, manhood, and old age (see Trench, *P.* 350). Others have referred them to the three years of our Lord's ministry.

[19] The word for 'cumbereth' (καταργεῖ) really means to make unproductive. It is used in a figurative sense by St. Paul for to abolish (Rom. iii. 3; Gal. iii. 17), or to destroy (1 Cor. vi. 13, xiii. 8, 10, 11, xv. 24, &c.).

[20] 'The dresser of the vineyard, who pleads for the tree, . . . is manifestly the Son of God Himself, the Intercessor for man' (Trench, *P.* 352).

which precedes it, the duty of preparing for the coming of their Lord. The high birth of the master, the disaffection of the citizens, and their summary punishment have no parallel in St. Matthew's parable[1].

THE POUNDS.

Luke xix. 11–27.

The nobleman's[2] departure. The story of the nobleman going to seek a kingdom and to return is not only in accord with the customs of that age, but is probably based on contemporary history familiar to the hearers. Herod the Great had gone to Rome to contest the rival claims of Antigonus to the kingdom of Judaea (cp. Joseph. *B. J.* i. 14, § 4). But a still closer parallel is found in the case of Archelaus (cp. Matt. ii. 22), who also went there to enforce his claim to Judaea, as in accord with his father's will and against the pretensions of Herod Antipas (Joseph. *B. J.* ii. 6, §§ 1–3). In the latter case the Jews actually sent a deputation of fifty men, who were supported by many of their countrymen at Rome, to oppose the application (Joseph. *Ant.* xvii. 11, § 1)[3]. Besides this figure, taken from history, of the Jews who hate our Lord, we have here another picture of His disciples bidden to work for Him till His return.

Equal endowments differently used. The nobleman before leaving gives to each of his ten servants an equal sum of moderate value[4], desiring them to trade with it till he comes

[1] Of the differences in detail the following are the most important: (*a*) There is a great difference between the amount given in trust in the two parables; (*b*) in the first the endowments are equal, in the second unequal; (*c*) the rewards on the other hand in the first case differ, while in the second they are the same; (*d*) in the first the useless servant is merely deprived of his pound, in the second he is 'cast into outer darkness.'

[2] The word here (*εὐγενής*) means 'of noble birth.' For the other word, rendered in John iv. 46 as 'nobleman' (*βασιλικός*), see part i. pp. 67, 68.

[3] The scene of this parable may itself have suggested the story of Archelaus, who had built a splendid palace at Jericho (Joseph. *Ant.* xvii. 13, § 1).

[4] The value of the Greek pound (*μνᾶ*) is estimated at from £3 to £4. So this is very different from the sum in the other parable (see p. 93).

back[5]. Of the use made of this trust by seven of the ten we have no account. One of the other three employs his pound so wisely, that, by the time of his lord's return, it has gained ten more; while a second servant has gained five more. These are proportionately rewarded; the first, with words of high commendation, is placed over ten cities in the kingdom his lord has now received; the other is set over five cities. The third, who has kept his pound hid in a napkin, pleads as excuse for this his fear of running any risk of trading with money belonging to so strict and grasping a master[6]. That fear, he is told, should at least have led him to seek for some return, by depositing the money in a bank, where he would have got interest for it. His unused pound is to be handed over to him that has gained ten pounds —a transfer which perplexes the hearers of the parable, who express their surprise at it. But this is explained, as once before (see p. 71), to be a principle of God's dealings with His servants[7].

The punishment of the rebels. The conclusion of the parable reverts to the disloyal citizens described in its commencement. These the king now orders to be slain in his presence. It is a figure of the pending destruction of the Jewish nation, who have rejected their Lord, and of the doom of deliberate opponents of the truth in all ages[8].

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[5] The word for 'occupy' (πραγματεύσασθε) means rather 'trade ye herewith' (R. V.). 'Slaves in antiquity were often artisans, or were allowed otherwise to engage freely in business, paying, as it was frequently arranged, a fixed yearly sum to their master; or they had money committed to them wherewith to trade on his account' (Trench, *P.* 266).

[6] The words used here were perhaps 'a current proverbial expression for a grasping person' (Plummer, *I. C. C.* 441).

[7] Or this may be part of the parable—the expostulation of the attendants, and the king's explanation to *them*.

[8] The main lesson of the parable is *the long period of Christ's absence*, during which there will be abundant time both for service and rebellion (Plummer, *I. C. C.* 444).

THE TALENTS[9].

Matt. xxv. 14–30.

Unequal endowments used or abused. This parable follows naturally in St. Matthew on that of the Ten Virgins. While the latter teaches the duty of *waiting*, this adds that of *working* for the second coming of the Lord[10].

The story here is of a man going into a far country for a long time[11]. He is no 'nobleman,' as in the last parable, yet the sums entrusted to the servants are in this case much larger[12], comprising all the master's goods. The distribution now made is unequal, corresponding to the various abilities of the servants. Here, as in the previous parable, two of those described make good use of the money entrusted to them, while one is negligent.

The reckoning with the servants. On the master's return, the two deserving servants, who have shown the same earnestness, although the difference of endowment has involved difference of results, receive the same reward, described as 'entering into the joy of their Lord[13].' The wicked and

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[9] The word 'talents,' used in this parable for spiritual endowments, with special reference to the work of the Apostles, to whom it was addressed, has come to be applied to gifts or abilities of any kind, all of which are to be used for the glory of God.

[10] 'Whereas in the parable of the Ten Virgins the reference was to the *personal state*, in that of the Talents it is to the *personal work* of the disciples' (Edersh. ii. 459).

'*There* the inward spiritual life of the faithful is described, *here* his external activity' (Trench, *P.* 262).

St. Mark (ch. xiii. 34–37) combines the two ideas in his short picture of the porter watching and the servants working (see p. 44).

[11] The 'kingdom of heaven' is not part of the Greek text here. The parable really begins, 'For as a man going abroad called,' &c. (see R. V.).

[12] The value of the talent was probably about £400 (see Oxf. *Helps*, 332).

[13] These words, as part of the story, may be referred to the banquet held in honour of the master's return, the admission of a slave to which would imply his release from servitude (see Trench, *P.* 271).

While the parable of the Pounds teaches that 'where ability is equal,

slothful servant has secreted his talent in the ground, because there it would be safe. But more than this is required, as he might have known, by the master, whom he describes as a hard man, reaping where he has not sown, and gathering where he has not winnowed[14]. He is told that, if unable or unwilling to use his talent himself, he might at least have entrusted it to those who would have invested it wisely[15]. It is taken from him, as was done in like case in the other parable, and given to the most deserving; and the principle of such transfer is again explained. But this servant's punishment does not end here. He is thrust out into the outer darkness, there to lament in unavailing remorse (cp. Matt. xxii. 13)[16].

19. THE WATCHFUL SERVANTS. THE TEN VIRGINS.

The great lesson taught by these two parables is the need of watchfulness. The first is given in a shorter form by St. Matthew immediately before the second. The latter parable, carrying on the idea of waiting, is even more closely connected with this of the Servants than with that of the Talents, which follows it (see p. 93).

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quantity determines relative merit;' that of the Talents shows that, 'where ability varies, there not the absolute quantity of the work done, but the ratio of the quantity to the ability ought to determine value' (Bruce, *P. T.* 179).

[14] The one expression refers to work in the field, the other in the threshing-floor. The word for 'strawed' (διεσκόρπισας) describes the scattering of the chaff in winnowing. Hence it is used for squandering (cp. Luke xv. 13, xvi. 1).

[15] The word here for 'exchangers' (τραπεζίται) is formed from that for a banker's or money-changer's table (τράπεζα), which occurs in the last parable, and is used in this sense in Matt. xxi. 12; John ii. 15, and perhaps in Acts vi. 2.

'Those timid natures, which are not suited to independent labour in the kingdom of God, are now advised at least to associate themselves with persons of greater strength, under whose guidance they may apply their gifts to the service of the Church' (Olsh. iii. 152).

[16] The meaning seems to be that, while the others are admitted to the joy and feasting which celebrate the master's return, he is excluded (see p. 85).

THE WATCHFUL SERVANTS[1].

Luke xii. 35–48.

(Cp. MATT. xxiv. 42–51.)

The name of the 'Watchful Servants,' given to this parable, does not really cover the whole, for we have an account of careless servants as well. Indeed this passage is really rather a series of short similitudes than one continuous parable. There is first, as it stands in St. Luke, a picture of those waiting for the master's return from a wedding, and of his rewarding their watchfulness. Then there is the figure of the master himself watching for the uncertain attack of the thief. This is followed by a picture of the faithful service and consequent promotion of the wise steward, and of the punishment of those who have abused such positions of trust.

The watchful servants. These similitudes are part of a long and somewhat disconnected discourse, and their relation to what has preceded is not altogether clear[2]. The exhortation to gird up the flowing Eastern garments, which must be done before any active exertion, and to have the lamps burning in readiness for the returning lord, breaks into the discourse somewhat abruptly. The lord is described as returning from a wedding, as in the Ten Virgins[3]; and as being ready, if

[1] This might be called 'the Watchful and the Careless Servants.' In Dean Plumptre's list (Smith, *D. B.* ii. 703), it is called 'the Wedding Feast,' which is liable to be confused with 'the Marriage Feast' (Matt. xxii. 1–13). Dr. Bruce takes St. Matthew's version, calling it 'the Unfaithful Upper Servant' (*P. T.* 485). St. Peter's question however applies the term 'parable' to what has preceded. Neither Archbishop Trench nor Bishop Westcott include it in their lists.

[2] Dean Alford however says (i. 395), 'The attitude and employment of the "little flock" (v. 32) is carried on—even to their duty of continual readiness for their Lord's coming.'

[3] The idea of a wedding here is not 'one of the essentials of the parable,' which might refer to any entertainment the length of which is uncertain (see p. 84; Edersh. ii. 218). The servants here are not to accompany a bridal procession, but to be ready to open the door to their master. The figure of girding the loins is peculiar to this parable.

his knock is answered at once, to reward such vigilance by reversing positions, and himself waiting on his servants. His return will probably be in the second or third watch of the night, the times when men are most likely to be overtaken by sleep[4].

The thief. The picture is now suddenly changed to that of a master who has himself neglected to watch, and into whose house a thief has forced an entrance[5]. The uncertainty of the time for such attack is made a figure of the unexpected coming of the Son of man[6].

The faithful and the unfaithful stewards. Peter's question which follows evokes another short parable. Apparently passing over the words of warning, he goes back to the promise of reward for faithful service, asking whether such privileges are for the Twelve alone, or for all. The greater responsibilities of Apostles are now set forth under the figure of a steward[7], placed over the rest of the servants, bound to care for their wants and to treat them with kindness. The blessing on him who, faithful to this trust, shall be highly promoted, is followed by an account of the terrible punishment of any one who shall abuse it by profligacy and cruelty. The latter, taken by surprise in his wickedness, shall be cut asunder[8], thus having 'his portion with the unbelievers.' For other offenders there shall be degrees of punishment corresponding to the degrees of guilt[9].

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[4] These are the two middle watches of the Roman night (cp. Mark xiii. 35), the first being too early and the last too late for the return. Or perhaps they are the two last of the three Jewish watches (cp. Judges vii. 19).

[5] The word for 'broken through' (*διορυγῆναι*) means really 'digged through' (R. V. mg.). The master here is a poor man, living in a mud house (see Bruce, *P. T.* 488).

[6] For this figure of the thief, cp. 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3, xvi. 15.

[7] For 'steward' (*οἰκονόμος*), cp. Luke xvi. 1. St. Paul applies the word to himself and his fellow apostles in 1 Cor. iv. 1.

[8] The word here (*διχοτομήσει*) must be taken literally. In R. V. mg. it is rendered 'severely scourge him'; but there is no instance of the word being used in this sense. For references to this barbarous practice, cp. 1 Sam. xv. 33; 2 Sam. xii. 31; 1 Chron. xx. 3; Dan. ii. 5; Heb. xi. 37.

[9] 'There is a gradation of punishments: for vile misconduct and tyranny,

THE TEN VIRGINS.

Matt. xxv. 1–13.

This beautiful parable forms a connecting link between St. Matthew's shorter version of the parable of the Servants and that of the Talents (see p. 93), which, like this, is peculiar to him.

The marriage ceremonies. These, as observed among the Jews, resembled closely the customs of the Greeks and Romans. The marriage used to take place at night. The bridegroom, accompanied by his friends (cp. John iii. 29), who were called 'the sons of the bridechamber' (Matt. ix. 15), escorted the bride and her attendant maidens by torchlight from her father's house to his own, where the nuptial festivities were to be held (cp. Judges xiv. 10; 1 Macc. ix. 39; John ii. 1–10). In the present account, however, there seems to be some deviation from that which is the usual custom, this being necessary for the lesson which the parable is to teach [10]. The maidens are waiting to go out to meet the bridegroom, either at the bride's house, or at some house on the way [11]. He is apparently coming from some distance, and the time of his arrival is uncertain. Weary with the delay, they 'slumber,' and the drowsiness soon passes into sound sleep, from which they are suddenly awakened at midnight by the cry, 'Behold, the bridegroom cometh.'

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death; for deliberate neglect, many stripes; for unintentional neglect, few stripes' (Plummer, *I. C. C.* 333).

[10] Some have suggested that the feast is supposed on this occasion to be held at the bride's home, but this seems contrary to all custom (see Trench, *P.* 240).

[11] The order, 'Go ye out to meet him,' shows that they had not, as they are sometimes represented, fallen asleep by the wayside.

The different views on the question may be thus summarized:

(*a*) The maidens assemble at the bride's house, and wait there to accompany the bridegroom, when his arrival is announced, to his own home, where the marriage feast is to be held.

(*b*) They wait at the bride's house, to go forth and escort the bridegroom there for these festivities (but see note 1).

(*c*) They go from the bride's house to meet the bridegroom, and, as he

The wise and the foolish virgins. Ten seems to have been the usual number of attendants on such an occasion [12]. The virgins have all brought their lamps, ready for the procession [13]; but only five have taken the precaution of bringing a further supply of oil [14], in case of delay. When the summons to meet the bridegroom is heard, and they all in haste begin to trim their lamps, the five foolish virgins find that theirs 'are going out' (R.V.). Their appeal to their companions is met by the assurance that these have only sufficient for their own wants, and by the recommendation to go at once and buy for themselves. While they are absent on this errand, the bridegroom comes. The five prudent virgins join the procession, and enter with him into 'the marriage feast' (R.V.). The others, returning too late, find the doors already shut; and their entreaty for admission is answered in words which tell them that, as they have taken no part in the procession, they cannot be recognized as having any claim to be guests at the banquet [15]. The parable concludes with a repetition of the warning to watch for the coming of the Son of man.

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tarries, they stop to rest at some inn or house on the way. There they sleep, till, being aroused, they return with the bridegroom and his party to the bride's house.

(*d*) They join the procession at some point agreed upon, as it comes from the house of the bride to that of the bridegroom (see Bruce, *P. T.* 408).

[12] Ten was also the number fixed by the Rabbis to make up a company of mourners at a funeral (see S. C. i. 147). 'Ten men formed a congregation in a synagogue' (Alford, i. 179).

[13] The 'lamps' (λαμπάδες) were little round dishes carried on a wooden pole. The word is commonly rendered 'torches' (cp. John xviii. 3). 'It was the custom in the East to carry in a bridal procession about ten such lamps' (Edersh. ii. 455).

[14] The oil has been explained both of faith and of good works (see Trench, *P.* 244, 245). It may also be interpreted of prayer, by which the lamp of faith must be fed, and which is to be combined with the watchfulness taught in this parable (cp. Matt. xxvi. 41, &c.).

[15] 'Then shall it be too late to knock, when the door shall be shut, and too late to cry for mercy, when it is the time for justice' (Commination Service).

VI. PARABLES OF THE DUTIES AND PRIVILEGES OF CHRISTIAN LIFE

20. THE LAW OF LOVE.
LOVE TO GOD: THE TWO DEBTORS
LOVE TO MAN: THE GOOD SAMARITAN.

THE TWO DEBTORS.

Luke vii. 36–50.

This short parable is so closely interwoven with its occasion, that the two cannot well be treated separately[1]. The story was therefore omitted from part i. (see p. 87), that the whole might be dealt with here.

Occasion of the parable. Jesus has been invited by a Pharisee named Simon 'to eat with him'; apparently with no unfriendly motive, though, as we may gather from the neglect of ordinary courtesies, with something of condescending patronage. While the guests are reclining at the meal, a woman, notorious in the city (which is probably Capernaum) for her evil life, has entered the room, the doors, according to custom, having been left open[2]. She draws close to Jesus, as He reclines on the couch, bearing a flask of precious ointment, which she has brought as an offering. Overcome with shame,

[1] It has been described as not a parable, but an illustration (see Edersh. i. 567).

[2] In the East, when any entertainment is given, those uninvited may enter the guest chamber, and watch, or even converse with the guests. 'An Oriental's house is by no means his castle. The universal prevalence of the law of hospitality, the very first of Eastern virtues, almost forces him to live with open doors' (Farrar, i. 298).

her tears stream down on His bare feet, and she dries them with her long unbound hair, and covers them with kisses. Then she anoints them with the cooling ointment[3]. The Pharisee is scandalized at her intrusion and her conduct, and his faith in Jesus as 'a prophet' is shaken, for He apparently cannot be aware of the true character of this woman, whose polluting conduct He has allowed. Jesus, knowing Simon's thoughts, has something to say unto Him, and, bidden to say on, delivers the short parable.

The parable and its application. The story of the two debtors is given in a few words[4]. Simon rightly discerns that he, to whom the larger debt was remitted, would love most; but he does not see how the story applies to himself. The omission, he is told, of the ordinary marks of courtesy and welcome, this woman has more than supplied. It was usual, the guests having left their sandals on the threshold, for the servants to wash the dust from their feet, and anoint their heads with oil. But this woman has washed Jesus' feet with

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[3] Some have sought to identify this anointing with that by Mary of Bethany (see part i. p. 140), recorded in the other three Gospels, which is also described as taking place in the house of one Simon. The name, however, was a very common one, and the character given to this woman is quite inconsistent with the accounts we have of the other Mary (cp. Luke x. 39, 42; John xi. 5). Such anointing may well have occurred more than once.

Another tradition, resting chiefly on the description presently given of Mary Magdalene (ch. viii. 2), has identified this woman with her. But there is nothing in the Gospels to show that demoniacs had lived specially vicious lives, and Mary Magdalene is mentioned just afterwards, without any hint of identification (see Plummer, *I. C. C.* ii. 16). The tradition has been described as 'a figment utterly baseless' (Smith, *D. B.* ii. 258; Geikie, 430). But it has taken deep root in language, the name 'Magdalene' being frequently used 'as a synonym for penitent frailty'; while its corruption into 'maudlin' has been said to show the world's contempt for penitential sorrow (see Trench, *Words*, 77).

[4] The difference between the two debts here—the fifty and the five hundred *denarii*—is naturally much less than that in the Unmerciful Servant (see p. 78), which contrasted the infinite mercy of God with the merciless spirit of men.

her *tears*, and wiped them with her *hair*. Instead of the neglected kiss of welcome, she has gone on kissing His feet, and has anointed them with no common oil, but with precious ointment. These signs of a great love come from one who is no mere 'sinner,' but a penitent, whose many sins have been forgiven[5]. Those who, like Simon himself, have little consciousness of need of forgiveness, will have comparatively little love to God[6]. The message of absolution, now authoritatively pronounced to the woman, is regarded by the guests as blasphemy. She is bidden to go in peace, as one whose faith has saved her.

THE GOOD SAMARITAN[7].

Luke x. 25–37.

Occasion of the parable[8]. A question is put to our Lord by a lawyer, designed apparently to test His capacity as a teacher. The company are seated, perhaps in some Synagogue, when this man suddenly rises, and asks what he must do to win eternal life. He is referred for an answer to that law which is his constant study, and which he rightly sums up in love to God and love to man. Commended for what he has said, but wishing further to 'justify himself[9],' he asks for a definition of

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[5] The word used here and in ver. 48 does not mean, 'Thy sins *are now*, but *have been* forgiven.'

[6] A misinterpretation of this verse might seem to imply that 'the more sin, the more love' (see Trench, *P.* 297), a delusion almost as dangerous as that spoken of in Rom. vi. 1. The love of God is the result, and not the cause of forgiveness of sins (cp. 1 John iv. 19), and is in proportion to man's *sense* of God's forgiveness. The woman is not told that her *love*, but that her *faith* has saved her (see S. C. i. 360).

[7] This is the first of those 'parables' which have been called 'symbolic narratives,' or 'typical stories' (see pp. 66, 67).

[8] Many suppose that this is the same occasion as that given in Matt. xxii. 35–40 and Mark xii. 28–32, St. Luke alone having added the parable.

[9] It is doubtful whether this expression (*θέλων δικαιῶσαι ἑαυτόν*) means to keep up his character as righteous, or to put himself in the right as to his answer (see Plummer, *I. C. C.* 285).

the 'neighbour,' whom he is bound to love, and is taught in a parable.

The Good Samaritan. The scene of the story is the desolate region through which the road from Jerusalem winds down some 3,000 feet to the Jordan valley, and which has always been notorious for brigands, who hide in the many caves there[10]. A traveller, on his way from the capital to Jericho, attacked by such robbers, is stripped and beaten, and left senseless by the roadside. It happens that[11], as he is lying there, a priest, who might be expected to show some pity, reaches the spot; but he passes by without giving any help. A Levite who next arrives, still more heartless, stops and inspects the man, and then passes on. At last there comes a Samaritan, one of those with whom Jews will 'have no dealings' (cp. John iv. 9)[12]. Heedless of the risk of delaying there, this man, moved with pity, binds up the sufferer's wounds, pouring in a mixture of oil and wine[13]. He then sets him on his own ass, and takes him to the nearest inn[14], and nurses him there. When next day he continues his journey, he gives the host two *denarii* for expenses

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[10] The pass is probably that called in Joshua xv. 7, and xviii. 17, 'the going up to Adummim.' Jerome describes this name, which means 'red,' as referring to the many murders committed there. Others, however, explain it of the red-haired Arabs who frequent it. Even now, we are told, a Turkish guard is needed to protect pilgrims travelling by this road (see Stanley, *S. and P.* 424).

As our Lord is described just after this as at Bethany, this parable was perhaps delivered at or near the pass.

[11] The expression (*κατὰ συγκυρίαν*) means 'by a coincidence.' Vulg. has *accidit ut*. The conjecture that Jericho was a station of the priests is uncertain. The word for 'passed by,' &c. (*ἀντιπαρῆλθεν*) may mean 'passed along opposite to him,' or 'in the opposite direction,' or 'in full sight of him.'

[12] For the origin of this hostility, see *O. T. Hist.* part iii. 214, 215.

[13] 'Taking from his travelling provision wine and oil, he made of them what was regarded as the common dressing for wounds' (Edersh. ii. 238).

[14] The inn (*πανδοχεῖον*) here is, like our inns, a place where a host provides any comers with food and lodging for payment. So it differs from the 'inn' (*κατάλυμα*) of Luke ii. 7, which was a mere shelter (see part i. p. 45). For the two *denarii*, see p. 78.

during his absence, promising, if more is required, to repay this on his return.

The lesson of the parable. The lawyer had asked who was the 'neighbour' to whom kindness must be shown; but the word 'neighbour' is now used of the one who shows kindness [15]. The stranger Samaritan, and not those united to him by birth and country, 'proved neighbour' (R. V.) to the wounded man [16]. The lawyer now shows that he understands the moral of the parable [17], and is bidden to follow the example which it sets forth [18].

21. THE RECOVERY OF THE LOST.

THE LOST SHEEP. THE LOST COIN. THE PRODIGAL SON.

THE LOST SHEEP.

Luke xv. 1–7.

Occasion of the parables. These three parables probably belong to what is sometimes called our Lord's 'Peraean ministry' (see part i. p. 133) [1]. The reason of this new departure in His

[15] 'The parable is a reply, not to the question, . . . but to the spirit out of which the question proceeded' (Trench, *P.* 321).

[16] 'It is not place, but love, which makes neighbourhood' (Wordsworth, i. 166).

[17] The lawyer avoids the hated name of Samaritan, 'but this makes his answer the more striking and to the point' (Stier, iii. 513).

[18] Both patristic and modern writers have seen in this parable a figure of our Lord's own work in rescuing fallen man, and have carried out this interpretation in detail (see Trench, *P.* 315-320; Wordsworth, i. 166, &c.). This was probably no part of the original design, though Jesus Christ 'is the supreme example of the virtue inculcated in the parable' (see Bruce, *P. T.* 344).

[1] The first of the three is given in a different form and connexion by St. Matthew (ch. xviii. 12, 13), who introduces it into the discourse on humility and offences (see pp. 33, 34). But there it 'falls short of its full significance and pathos.' The highest manifestation of divine love is seen in its care, not for the *lowly*, but for the *lost* (see Bruce, *P. T.* 260). The same figure passes into the allegory of the Good Shepherd in John x. 1-16. It is in keeping with the characteristics of St. Luke's Gospel that the other two parables are recorded by him alone.

teaching is its increasing attraction for publicans and sinners, and the consequent growing indignation of the Pharisees and Scribes[2]. This makes it necessary to explain more clearly how He has come 'to seek and to save that which was lost' (cp. Matt. xviii. 11; Luke xix. 10).

The sheep lost and recovered. Of the hundred sheep that are being pastured in the wilderness, one has strayed; and the owner himself goes in search of it. That search is prompted by pity, for the loss to the owner is no serious one[3]. The sheep is found and carried back by him[4], and then he calls on his friends to join in rejoicings at its recovery. This is a figure of the joy in heaven over one recovered sinner, which is greater than that felt for the many, who may seem to need no such repentance[5].

THE LOST COIN.

Luke xv. 8–10.

Differences from the first parable. This parable has been described as 'a pendant to the first,' introducing some important differences. Instead of the shepherd we have a woman[6]; instead of the wilderness searched, the house; instead of the sheep, for whose straying the owner is without blame,

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[2] The words here evidently tell, not of any one occasion, but of what is now taking place repeatedly.

[3] 'First, we have an instance of mercy shown to a sentient and suffering creature, not so much for the owner's sake . . . as for its own' (S.C. i. 418).

[4] Compare the account of the shepherd's care in Isa. xl. 11.

[5] These words have been explained by the 'disproportionate joy,' with which the recovery of any from danger, or sickness, or suffering is always welcomed. Any difficulty will disappear, if we understand that the contrast is not really between the righteous and sinners, but between the Pharisees, who are confident in their legal righteousness, conceiving themselves to have no need of repentance, and those whom they despise and condemn.

[6] The 'woman' (cp. Matt. xiii. 33) has been explained (see Trench, *P.* 381) as the Church, or the divine wisdom personified (cp. Luke xi. 49). Others take the house as the Church, and the woman as a figure of the indwelling Spirit (see Alford, i. 419).

a coin lost by the woman's carelessness; instead of the motive of pity, nothing higher than self-interest.

The coin found. The drachma which is lost is of little actual value[7], but it is one-tenth of all that the woman has. In the 'dark, windowless hovels' of the poor, a lamp would be needed for the search, which the woman carries on diligently. She too, when her efforts have been successful[8], calls on others to rejoice with her; and there is again a parallel to the joy 'in the presence of the angels' over one repentant sinner.

THE PRODIGAL SON.

Luke xv. 11–32.

The longer story which follows is perhaps the best known and the most valued of all our Lord's parables[9]. It contains the most beautiful of all pictures of divine compassion. It has been said that it would recall the case of many in that age, who had been tempted away from their homes[10], even as it recalls many a sad tale of family estrangement and sorrow now. The story is commonly known as 'the Prodigal Son,' but it really contains three distinct pictures—the prodigal, the father, and the elder brother[11].

The Prodigal Son. The younger of two sons demands

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[7] The Greek *drachma* was worth much the same as the Roman *denarius* (see p. 78). The ten *drachmae* may have been hoarded up for some special purpose (see Bruce, *P. T.* 275); or may have been strung together, and worn as an ornament round the head (see Expos. *G. T.* i. 579).

[8] Her activity is a figure of those preachers of the Gospel who would be charged with 'turning the world upside down' (Acts xvii. 6). The 'lamp' is the word of God (see Trench, *P.* 383, 384).

[9] 'If it were allowable to introduce here the distinctions applicable to human things, we might term this parable the crown and the pearl of all our Lord's parables' (Stier, iv. 121).

[10] 'In the then social state of Palestine, brought into contact as the Jews were with the great cities of the Roman empire, such a history must have been but too painfully familiar (Ellicott, i. 315).

[11] See Bruce, *P. T.* 281. The name 'prodigal' is taken from the expression for 'in riotous living' (ζῶν ἀσώτως) in ver. 13, which describes him as a spendthrift.

that his share of his father's goods may be given him at once. The estate is divided [12], and this son presently travels to a far-off country where he squanders his patrimony. When all is gone a mighty famine arises [13], and he is obliged to enter the service of one of the impoverished natives, who forces him to undertake the degrading employment of swineherd [14]. He is even driven to try to allay the pangs of hunger with the swines' food [15]. He is in despair, but at last 'comes to himself,' as he recalls the plenty and kindness in the old home. He determines to return thither, to confess his wicked and unnatural conduct, and ask to be received as a hired servant, where he has been a son.

So we have here a figure of man's free agency; of the degradation of ungrateful and wilful sinners; of their recklessness and misery, their emptiness of heart and despair; and of the awakening which comes at last to many who repent and return.

The loving father. The prodigal's resolve is at once carried out; the long and weary journey is accomplished; and he comes within sight of his old home. How will he be received? His father recognizes him in the distance; hurries, full of pity, to meet him; and warmly embraces him (cp. Acts xx. 37). The son's confession is made [16]. But the father orders that he shall at once be arrayed in the best robe, with the signet ring,

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[12] The elder son would receive two-thirds (cp. Deut. xxi. 17), the younger one-third. It was not uncommon for a father, when growing old, to give up his property to his sons (see Plummer, *I.C.C.* 372).

[13] Compare the description in Amos viii. 11 of the spiritual famine.

[14] This was regarded by ancient nations as the lowest of all occupations. Herodotus (ii. 47) tells us that in Egypt no swineherd might enter any temple. And to the Israelites such occupation was also prohibited under a curse (see Edersh. ii. 260).

[15] The correct reading here is 'have been filled' (χορτασθῆναι). The 'husks' were the pods of the carob, or locust tree, used for feeding cattle (Oxf. *Helps*, 286). It is doubtful whether the words which follow mean that even these were denied him, or that 'no man gave him any nobler sustenance' (Trench, *P.* 398).

[16] It is uncertain whether it is broken off short, as in A.V. (see R.V. mg.).

and the sandals, which shall mark him as no hireling [17]; and that the fatted calf, reserved for some great festival, shall be killed for the banquet in honour of this lost and recovered son. Such is the picture of the welcome for all, who, dead in trespasses and sins, shall be made alive again; of all the lost that shall repent and return to Him whose love never faileth.

The elder brother. The brother, returning from his work, is surprised to hear the sounds of revelry. Learning the cause from one of the servants, he reproaches his father with partiality. The fatted calf has been killed in honour of one whom he contemptuously calls 'this *thy son*,' and whose misconduct he describes in the harshest terms: while to himself, who has always been a dutiful son, not even a kid has ever been given for a feast. The father tells him he could always have had whatever he desired [18]; and goes on to defend the rejoicing over the recovery of the wayward and lost, reminding him that he too might naturally be glad at the return of *his brother* [19].

While the two shorter parables, and the story of the prodigal and his reception have justified the welcome given to the publicans and sinners, this episode of the elder brother is a fitting rebuke to the murmuring of the Pharisees and Scribes—to their self-righteousness, and want of sympathy and charity.

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[17] Some have explained the words for 'best robe' (*στολὴν τὴν πρώτην*) as meaning his former robe; but they probably mean the festal robe, the best in the wardrobe. The giving the ring was a mark of special honour (cp. Gen. xli. 42; Esther iii. 10, viii. 2). Sandals distinguished the freeman from the barefooted slaves.

The correct reading is probably, 'Bring forth quickly' (*ταχύ*, see R.V.).

[18] 'All that is mine is thine' (R.V.) is a description of the higher blessings, often unappreciated, of those who have never strayed.

[19] 'Not the least skilful touch in this exquisite parable is that it ends here. We are not told whether the elder brother at last went in and rejoiced with the rest, and we are not told how the younger one behaved afterwards' (Plummer, *I. C. C.* 379).

22. THE USE AND ABUSE OF OPPORTUNITIES. THE RICH FOOL. THE UNJUST STEWARD. THE RICH MAN AND LAZARUS.

THE RICH FOOL[1].

Luke xii. 13–21.

Occasion of the parable. The first of these three parables, all peculiar to St. Luke, follows an ill-timed interruption to our Lord's discourse by one of the 'innumerable multitude' present (ver. 1). This man appeals to Jesus, as One with authority, to decide on the apportionment of an estate between himself and his brother (see p. 106)[2]. Jesus, discerning and rebuking the spirit of covetousness[3] which has prompted such a request, warns His hearers that a man's life does not consist in his worldly possessions, however abundant[4], and illustrates this by a short parable.

The rich man's folly. The picture is drawn of a man whose labours God has abundantly prospered[5], but who, heedless of the great opportunities opened out to him by his increased wealth, has no thought beyond that of building larger storehouses for his fruits, and leading a life of sensual ease and indulgence. For this the sentence is pronounced against him,

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[1] Dr. Bruce (see *P. T.* 9) excludes this from his list of regular parables. It is one of Professor Julicher's four 'typical stories' (see p. 67).

[2] It was the custom to refer questions of all kinds to the Rabbis for their counsel and direction, which carried great weight though it might be informal.

[3] The form of address, 'Man,' implies censure and indignation (cp. Rom. ii. 1, 3).

[4] See R. V. mg. The words seem to mean that, because a man has abundance, it does not follow that his *life* consists in wealth (see Plummer, *I. C. C.* 323).

[5] There is nothing to imply that this man's riches were dishonestly gained (see Trench, *P.* 336). His sin was that, 'when his riches increased, he set his heart upon them' (Ps. lxii. 10; cp. Ps. xlix. 16–19). Stier (iv. 21) supposes a reference to Ecclus. xi. 17–19.

as a 'foolish one' (R. V.), that in that same night his life shall be demanded [6], and his accumulated wealth shall go to others. A warning is thus given to all who heap up riches for their own selfish ends, and do not use them for God's glory [7].

THE UNJUST STEWARD.

Luke xvi. 1–13.

Difficulties of the parable. None of our Lord's parables has been so variously interpreted as this [8]. Less perplexity would have been caused, had it been generally observed that among the 'disciples,' to whom it was spoken, there were probably many newly converted publicans (cp. ch. xv. 1), to whom such a story, touching on their besetting sin of dishonesty, would be most appropriate. Also that those parables which are taken from men's occupations are designed to be true to life, and not to depict an ideal morality; so that defective characters are introduced, if the main purpose of the story is thereby furthered [9].

The unrighteous but prudent steward. The charge brought against the steward, though prompted by ill will [10], was probably not a false accusation. Being ordered to produce his accounts, he is at once dismissed for having wasted his master's goods. His life has unfitted him for manual labour, and he is too proud to beg, so at first he is troubled as to his future. But a bright idea occurs to him [11]—a way of ingratiating himself

[6] The expression (*ἀπαιτοῦσιν*) is 'the impersonal plural'—the subject being indefinite. Some have supplied 'the angels,' or 'robbers.'

[7] Or who do not prize most the true riches (cp. Matt. vi. 19; Luke xvi. 11).

[8] For a list of these interpretations, see Ellicott, i. 320.

[9] Compare the parables of the Pearl (see p. 75), the Friend at Midnight (see p. 113), the Unjust Judge (see p. 114), and the Labourers in the Vineyard (see p. 79).

[10] The word for 'was accused' (*διεβλήθη*, cp. *διάβολος*) seems to imply the latter, but not necessarily the former.

The 'steward' was commonly an upper servant (cp. Luke xii. 42. Here he seems to have been a freeman (ver. 3).

[11] The word for 'I am resolved' (*ἔγνων*) implies such sudden inspiration (see Alford, i. 419.)

with his lord's debtors, and finding a home with *them*. He convenes them, and bids each alter his 'bond' (R. V.), reducing debts of one hundred 'measures' to fifty or eighty[12]. For this device he is commended by his master[13], who condones his dishonesty in admiration for his ability. Such shrewdness of the worldly-wise, it is added, in dealing with their own generation, surpasses any care and prudence in furthering heavenly objects shown by the 'sons of light' (R. V. cp. John xii. 36; 1 Thess. v. 5).

Application of the parable. The moral is that disciples must make friends 'by means of' (R.V.) that wealth, so often misused, that it may be called 'the mammon of unrighteousness[14].' By thus succouring and winning the gratitude of the poor, they who are rich may ensure an entrance, when their wealth fails, into the 'eternal tabernacles' (R. V.)[15], just as the steward secured a home with the creditors. But they who misuse worldly means are unworthy of spiritual blessings, and by such abuse of trust forfeit their heavenly inheritance. (The other warning added is given earlier by St. Matthew, ch. vi. 24.)

THE RICH MAN AND LAZARUS.

Luke xvi. 14–31.

The connexion of the verses which come between this and the last parable is not altogether clear, but their meaning seems to be this. The Pharisees, who are 'lovers of money' (R. V.),

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[12] For the 'measures' here, see R. V. mg. The hundred 'baths' (*βάτοι*) of oil would be worth about £10, the hundred 'cors' (*κόροι*) of wheat from £100 to £120 (see Plummer, *I. C. C.* 383).

[13] His 'lord' (R. V.). Others have regarded the commendation as that of our Lord Himself (see Expos. *G. T.* i. 585).

[14] The 'make friends of' in A. V. is misleading. For 'mammon,' see p. 19.

[15] 'When it shall fail' (R. V.). The other reading gives 'when ye fail.' In either case the reference is clearly to death. 'They may receive' (*δέξωνται*) may be impersonal (see note 7). But the meaning is made clear by comparing Matt. xxv. 40, 45, where the poor and suffering are identified with Christ Himself.

scoff at the statement about the dangers of wealth. They are told that their professions may impose upon men, but are hateful to God[16]; that the day of a legal righteousness is over; and that the Baptist's preaching ushered in a new spiritual kingdom, into which all are now passing (cp. Matt. xi. 12). But the great moral principles of the law, their disregard of which they have shown by their laxity as to divorce (cp. Matt. v. 31, 32, xix. 3–9), cannot pass away (cp. Matt. v. 18).

First scene of the story[17]. In this we have the picture of a man not necessarily vicious, but living in such selfish ease and luxury that he ignores even the miserable beggar lying in his porch, and waiting to share the fragments with the dogs that lick his sores[18]. The poor man dies, and is carried by angels to 'Abraham's bosom[19].' Then the rich man also dies, and with all due pomp is buried.

Second scene of the story. This takes us to Hades, or the unseen world (see p. 14). There the rich man, who has so neglected his opportunities, is 'in anguish' (R.V.), and appeals to his 'father Abraham' that he will send Lazarus to relieve this fire of remorse. He is told that the reversal of his and Lazarus' condition is just, for while his life was full of good things, the other's was full of misery[20]. To grant his request too were

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[16] The Pharisees 'regarded their wealth as a special blessing for their carefulness in observing the law' (Plummer, *I. C. C.* 388).

[17] It is hardly, as commonly described, a parable, in the strict sense of the word. It has been called a 'symbolic narrative,' or 'typical story' (see pp. 66, 67). Some, however, have regarded it as a parable of the Jewish nation oppressed by the Gentiles (see Trench, *P.* 454; Plummer, *I. C. C.* 390).

[18] The rich man has his upper garment of Tyrian purple, his under of fine linen of Egypt. He lives in the splendour befitting his station.

Lazarus is commonly pictured as a leper (cp. lazar-house, &c.). It is doubtful whether the meaning is that the dogs relieved his sufferings (see Trench, *P.* 461), or that he could not even ward off these wild scavengers (see *O. T. Hist.* part ii. 125, 127).

[19] 'Abraham's bosom' was probably a common expression for Paradise (see Trench, *P.* 463). Others compare Matt. viii. 11.

[20] 'Not that the rich man was in torments, because in this world he had

impossible, for there is a barrier which cuts off all communication between those in the two divisions of the under-world [21]. Once more he appeals for his five brethren, that Lazarus may be sent to warn *them*. They have, it is answered, Moses and the prophets for their guidance; and, if they hear not these, neither will they, as the rich man hopes, be reclaimed by one rising from the dead [22].

Lessons of the story. Some have connected the story, through the mention of Moses and the prophets in its conclusion, with the verses immediately preceding. But it is rather to be connected with the unjust steward, as contrasting the disastrous neglect of opportunities with the happy results of their wise use. Such luxury as is depicted here was characteristic of the Sadducees, rather than of the Pharisees. But the parable is clearly directed against the latter, and the spirit of selfishness is the same, whether it takes the form of hoarding or of spending [23].

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had riches. . . But he now received the reward of his unpitying, unloving, selfish life' (Edersh. ii. 282).

The word (*ἀπέλαβες*) means 'received it in full.'

[21] 'In all these things' (R. V. mg.; *ἐν*, not *ἐπὶ πᾶσι τούτοις*). Some explain it of a cleft running from end to end of these regions (see Expos. *G. T.* 589).

[22] The Pharisees were not persuaded by the raising of Lazarus—the identity of name is remarkable (see Alford, i. 426)—nor by the resurrection of our Lord Himself.

[23] Both these are the serving of mammon rather than God (see Trench, *P.* 452).

23. THE DUTY AND POWER OF PRAYER.

THE FRIEND AT MIDNIGHT. THE UNJUST JUDGE. THE PHARISEE AND THE PUBLICAN.

THE FRIEND AT MIDNIGHT[1].

Luke xi. 1–13.

Occasion of the parable. Our Lord has Himself just been praying, when one of His followers asks for a form of prayer, such as the Baptist had taught his disciples. The answer is given by a repetition of the Lord's Prayer (see p. 17) in a shorter form (see R. V.)[2]. Then the duty of perseverance in prayer is enforced by a parable.

The success of importunity. The arrival of a guest at midnight is common enough in the East, where it is customary to travel at night for the sake of coolness[3]. The laws of hospitality among Eastern nations are very stringent, so that the man unexpectedly invaded and without food for his visitor is much distressed. He hurries to a neighbour, who, annoyed that he and his family should be disturbed, at first curtly refuses help[4]. But the importunate petitioner[5] goes on knocking, till the neighbour is compelled to rise and give him as much as he

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[1] Dr. Bruce (*P. T.* 149) calls this 'the selfish neighbour'; Professor Jülicher calls it 'the importunate friend.'

[2] The invocation is reduced to the one word, 'Father.' The clauses, 'Thy will,' &c. and 'But deliver us,' &c. are omitted. This repetition of the form may have been a reminder that a prayer had already been taught, or a rebuke to the implied desire of some special prayer for the inner circle of disciples.

[3] 'The journey homewards of the wise men of the East commenced during night, likewise the flight of Joseph; cp. Matt. ii. 12–14' (Bruce, *P. T.* 150).

[4] 'The house is made up for the night, the door barred and bolted' (κέκλεισται), a troublesome matter to undo; and he will not disturb the household (see Trench, *P.* 327).

[5] The word for 'importunity' (ἀναίδεια) really means 'shamelessness'—the pertinacity which shows no consideration, and will take no refusal.

needs. So must men persevere in prayer to God—asking, seeking, knocking till they are answered[6].

The exhortation in verses 9, 10, and the illustration which follows, are given by St. Matthew (ch. vii. 7–12) in the 'Sermon on the Mount' (see p. 21). But in St. Luke's version there is an important change, 'the Holy Spirit' being substituted here for 'good things' in St. Matthew.

THE UNJUST JUDGE.

Luke xviii. 1–8.

The connexion of this parable with the discourse on the second Advent, which has immediately preceded it, comes out most clearly in the concluding words (ver. 8). But it is also implied in the introductory account of its object, which is that men, not knowing the time of Christ's coming, ought to be unwearying in prayer (cp. ch. xxi. 36)[7].

The unrighteous judge and the importunate widow. The parable, as is shown by this connexion, differs from the last in referring to the prayers of the whole Church, rather than of individuals. The Church is represented by a widow—the type of those who are specially liable to oppression and wrong[8]. The judge depicted is probably one of the local magistrates, who were notorious for bribery and injustice[9]. The widow keeps appealing to him for redress[10], and, as he cannot stop her from

[6] Two remarkable instances of such importunity may be noticed—(*a*) Abraham's intercession for Sodom (Gen. xviii. 23–33); (*b*) the pleading of the Syro-Phoenician woman (see part i. p. 100).

[7] 'Always to pray' means to go on praying, however unfavourable or hopeless the conditions may seem (cp. Rom. xii. 12; 1 Thess. v. 17).

[8] 'Many writers have noticed the exceeding desolation of the state of widowhood in the East' (Trench, *P.* 493). There are several warnings in O. T. for those who should oppress widows (cp. Deut. xxiv. 17, xxvii. 19; Isa. i. 23; Jer. xxii. 3, &c.). Compare also the rebuke to the Pharisees in Matt. xxiii. 14.

[9] These were commonly Gentiles. They were called by the Jews, by a play on their title, 'Robber-Judges' (see Edersh. ii. 287). This man, as he admits to himself (ver. 4), is utterly reckless and unprincipled.

[10] 'She came oft' (R. V.). The expression for 'avenge me of' (*ἐκδίκησόν*

repeatedly presenting her petition, he at last, out of no regard for justice, but simply for his own selfish ease, resolves to grant it, lest at last she should wear him out[11].

Lesson of the parable. This is stated by 'the Lord' Himself. It is an *a fortiori* argument, even stronger than that from the earthly to the heavenly Father in the last parable. The unjust judge yields to the frequent appeals of the stranger widow, with whom he has no sympathy. Shall not then the righteous 'Judge of all the earth' (cp. Gen. xviii. 25) avenge His own elect, as they besiege with ceaseless importunity Him who is 'long-suffering over them'? (R. V.)[12]. Though His answer may seem to be long in coming, He is only waiting till 'patience have her perfect work' (Jas. i. 4)—till their faith has been proved; and then He will 'avenge' them without further delay[13]. But, it is added, when the Son of man cometh, shall He find, among those engrossed in worldly pursuits (cp. ch. xvii. 26–30), such faith as this—the faith which, in spite of all delay and discouragement, continues steadfast in loyalty and prayer[14]?

με ἀπό) means rather, 'give me redress or protection from.' The word for legal adversary (ἀντίδικος, cp. Matt. v. 25; Luke xii. 58) is used in 1 Pet. v. 8 of 'our adversary the devil.'

[11] The word for 'weary' (ὑπωπιάζω) means literally 'to give a black eye,' or 'to batter with bruises' (cp. 1 Cor. ix. 27). Some commentators take it as in this passage too implying violence; but it is probably used figuratively for 'to harass.' 'The judge was afraid of being annoyed continually, not of being assaulted once' (Plummer, *I. C. C.* 413). The word *obtundo*, meaning 'to beat,' is employed in the same figurative sense by Latin writers. Another strong Greek word (σκύλλω), which means properly 'to rend' or 'to flay' (cp. Mark v. 35; Luke vii. 6, viii. 49), is similarly used for 'to trouble' (see Trench, *P.* 497).

The expression for 'continually' (εἰς τέλος) may mean 'at last.'

[12] This (καὶ μακροθυμεῖ) is probably the correct version, implying that the delay is due to God's long-suffering. The other reading (μακροθυμῶν) means that God will answer in spite of the delay.

[13] Some explain this (ἐν τάχει) as meaning 'suddenly.' For the other rendering, compare 2 Pet. iii. 8, 9.

[14] These desponding words 'seem, but only seem to call in question the success of our Lord's whole mediatorial work' (Plummer, *I. C. C.* 415).

THE PHARISEE AND THE PUBLICAN[15].

Luke xviii. 9–14.

This parable was apparently spoken on a different occasion, and to a different audience from the last. It was addressed, we are told, to some who, in their self-righteousness, 'set all others at nought' (R. V.). But St. Luke connects the two parables together, as dealing with the same subject of prayer; the second teaching the duty of humility in this, as the former taught that of importunity[16].

The Pharisee's[17] prayer. Two men of very different characters have 'gone up' Mount Moriah to the Temple, at one of the hours of prayer (cp. Acts iii. 1). One, a Pharisee, standing in some conspicuous place[18], offers what is not a prayer but a thanksgiving, and a thanksgiving which rises no higher than self-gratulation. He is thankful for being better than 'the rest of men' (R. V.), of whose conduct he speaks in the harshest terms, and especially for being better than the publican, whom he sees praying 'afar off.' He recounts proofs of his superior piety—how he observes the voluntary fasts on the second and fifth days of the week[19]—how he gives tithes, not only of that

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They do not forecast a time of general unbelief, but simply ask whether this faith, which goes on hoping and praying, can have died out at last even in the hearts of the elect (cp. Matt. xxiv. 22).

For this story and its application, compare Ecclus. xxxv. 12–20.

[15] This too has been called a 'symbolic narrative,' or 'typical story,' rather than a parable proper (see pp. 66, 67).

[16] See Trench, *P.* 503. Dr. Bruce (*P. T.* 309) couples it with 'the lowest seats at feasts,' as teaching that 'the kingdom of God is for the humble.'

[17] For Pharisees, see part i. p. 9.

[18] Some would render the expression as 'standing by himself,' since silent prayer was not a Jewish practice. Standing was not in itself a sign of arrogance, this being the ordinary attitude of prayer. The publican too *stood* to pray.

[19] The Day of Atonement was the only fast enjoined by the law (cp. Lev. xvi. 29; Num. xxix. 7). Others were added later (cp. Zech. viii. 19) in memory of national calamities (see Plummer, *I. C. C.* 417). Some Pharisees observed as voluntary fasts, Thursday, the day on which, according to tradition, Moses ascended the Mount; and Monday, on which he descended.

of which the law demands such tithe, but of all that he acquires[20].

The publican's prayer[21]. The publican, in his humility, stands at some distance from the Pharisee. *His* prayer is a Litany, offered with signs of deep dejection. Casting down his eyes (cp. Ezra ix. 6) and beating his breast (cp. Luke xxiii. 48), he can only utter the supplication, 'God be merciful to me a sinner[22].' But *he* goes down to his house with a sense of pardon and peace, which is denied to the self-righteous Pharisee; for here too it is true that they who exalt themselves shall be humbled, and they who humble themselves shall be exalted (cp. Matt. xxiii. 12; Luke xviii. 14).

24. SHORT PARABLES OR SIMILITUDES ON VARIOUS SUBJECTS.

SELF-SACRIFICE THE CONDITION OF DISCIPLESHIP.

THE RASH BUILDER. THE RASH KING[1].

Luke xiv. 25–33.

Occasion of the parables. A great multitude is following Jesus. They are attracted apparently by the hope of sharing the glories of the Messianic kingdom, and must therefore be told plainly what are the conditions of discipleship. These are stated now in harsher terms than those used before in describing them

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[20] This (see R. V.) is the meaning of the word (*κτῶμαι*); he pays 'on his income, not on his capital.'

[21] For publicans, see part. i. pp. 9, 79.

[22] This is not the usual word for 'have mercy' (*ἐλέησον*), and means rather 'be propitiated' (*ἱλάσθητι*), or 'reconciled.'

[1] Bishop Westcott and others call these 'the Tower Builder,' and 'the King making War.' Archbishop Trench, who does not include these in his 'parables,' speaks of them elsewhere as 'the unfinished Tower' and 'the deprecated War' (*Studies*, 249).

For such pairs of parables, compare the Mustard Seed and the Leaven, and the Hid Treasure and the Pearl.

to the chosen followers (cp. Matt. x. 37)[2]. The bearing the cross too is once more made a figure of the self-denial involved, and this is followed by two illustrations of the need of counting the cost, or weighing the powers of endurance, beforehand.

The unfinished tower. The attempts made to explain these two parables in detail seem unsatisfactory[3]. The first naturally recalls the short parable of building, which concludes the 'Sermon on the Mount' (Matt. vii. 24–27; cp. Luke vi. 47–49), but the lesson here is different. It can hardly refer to laying the one foundation, or building thereon. It is wiser to regard it as simply a forcible figure, borrowed perhaps from some well-known failures of the kind, of the folly of contemplating discipleship without being ready for its first condition—self-renunciation[4].

The abandoned campaign[5]. Here again any attempt at detailed explanation must lead to difficulties. The common interpretation is that the other king is 'the prince of this world,' with whom the Christian must be at war. But then what can be the meaning of the suggested 'ambassage'? Others say that the king represents God; but in this case the difference between 20,000 and 10,000 is quite inadequate for the contrast between God's power and man's, and here again no attempt at explanation of the ambassage seems satisfactory.

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[2] The practical meaning of 'hate,' as shown by this comparison, is 'loveless'—hating, so far as they are 'hindrances to the supreme love of the Master' (Expos. *G. T.* 575). For 'hating life,' cp. John xii. 25.

[3] 'The details are part of the framework of the parable, and by themselves mean nothing' (Plummer, *I. C. C.* 365).

[4] Some have supposed there is a reference to Pilate's aqueduct, and 'the tower in Siloam' (cp. Luke xiii. 4), a work which was not completed through the opposition made to his seizing the Corban (see Ellicott, i. 313). Alford says (i. 410) 'there is a reference doubtless to the attempt at Babel' (Gen. xi. 1–9). Others take it as referring to some humbler enterprise, such as the tower in the vineyard (cp. Matt. xxi. 33).

Archbishop Trench compares this to the uncompleted buildings, which are called so-and-so's 'Folly' (*Studies*, 257).

[5] A reference has been conjectured to Herod Antipas' disastrous campaign against Aretas, king of Arabia (cp. Joseph. *Ant.* xviii. 5, § 1).

The discourse concludes with a renewed summons to 'forsake all[6]', which is the clue to the true meaning of these parables; and the figure of salt, used elsewhere in a different sense (see p. 11), is added, as symbolizing the life-giving power of self-sacrifice.

HUMILITY AND SENSE OF UNWORTHINESS.

THE LOWER SEATS[7].

Luke xiv. 7–14.

The rivalry for seats. Jesus is being entertained by a Pharisee (see p. 82). He has just healed the dropsical man (see part. i. p. 116), and the guests, who are probably numerous and influential, are taking their places. Noting the eagerness shown to secure the most honourable seats (see p. 57)—a rivalry for which the Pharisees were notorious (cp. Matt. xxiii. 6)—He makes their conduct the opportunity for a short 'parable' on humility[8]. It were wiser, He tells them, on such occasions to select the lowest places, and so have a chance of 'glory' (R. V.) or promotion, rather than run the risk of being degraded, if they seize at first the most honourable positions[9]. So here we have an illustration from social life of the great principle of the kingdom of God, that 'before honour is humility' (Prov. xv. 33, xviii. 12; cp. Matt. xxiii. 12; Luke xviii. 14).

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[6] For the word for 'forsaketh' (*ἀποτάσσεται*), see part i. p. 115.

[7] This is omitted from their lists of parables by Trench, Plumptre, and Farrar, and is placed by Jülicher among his similitudes (see pp. 64–67).

'Seats' is of course used (see R. V.) as adapting the picture to modern usages. The 'rooms' of A. V. is misleading.

[8] It is rather an illustration than a parable. It is 'not in the form of a narrative, but in that of advice, which is thus called because it is to be understood metaphorically' (Plummer, *I. C. C.* 356).

A marriage (*γάμοι*) is probably selected as being an important function, when there would be special eagerness for places of honour; or, as some think, because it is the most suitable figure of the kingdom of God (see p. 84).

[9] The word for 'go up higher' (*προσανάβηθι*) is better rendered 'come up higher,' or 'hither' (cp. Prov. xxv. 7); the host inviting the guest to come nearer to himself (see Bruce, *P. T.* 309).

The advice to the host. The character of the guests on this occasion suggests some words of counsel to the host, which are also 'parabolic in character.' He is bidden to entertain not only those able to make some return, but also, out of pure benevolence, such as from poverty or infirmity can give no 'recompense.' Such disinterested kindness, he is told, shall be requited 'at the resurrection of the just[10].'

The exclamation from one of the guests which follows leads to the parable of the Great Supper (see pp. 81–83).

THE UNPROFITABLE SERVANTS[11].

Luke xvii. 7–10.

Attempts have been made to connect this parable with the words on faith which precede it[12]. But it was probably not spoken like those words to 'the Apostles,' but to a mixed audience, including 'well-to-do persons.' The object of this parable too is to teach humility; not, like the last, as opposed to self-assertion, but as opposed to self-complacency.

Sense of unworthiness. In a previous parable (cp. Luke xii. 37) God's goodness to His vigilant servants has been described under a similar figure (see p. 95); but the picture now is given from the human side, showing how no one may flatter himself that he is deserving of such favour[13]. The service of God demands all that we can do, and we must be ready to work, as to pray, always. 'Works of supererogation'

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[10] This seems to refer to a 'first resurrection' (Rev. xx. 5) of the righteous alone (cp. 1 Cor. xv. 22, 23; 1 Thess. iv. 16).

[11] Omitted from lists by Plumptre, Godet, Farrar, and Julicher (see pp. 64–67). Dr. Bruce (*P. T.* 168) calls it 'the parable of extra service.'

[12] Such as that God's servants must have faith and patience to last out their day's work, before entering into their rest (see Alford, i. 427); or that the parable anticipates the Pauline doctrine of being justified by faith, and not by works.

[13] 'Christ's purpose here is not to teach in what spirit God deals with' His servants, but to teach rather in what spirit we should serve God (Bruce, *P. T.* 172).

are impossible, and the utmost energy and patience should end with the confession that we are 'unprofitable servants[14].'

THE OLD AND THE NEW.

THE CHILDREN OF THE BRIDECHAMBER. THE PATCHED GARMENT. THE BURST WINE-SKINS[15].

Luke v. 33–39.

(Cp. MATT. ix. 14–17; MARK ii. 18–22.)

There remains another group of short similitudes, which have not been dealt with in other parts of this work. They are given by all three Synoptists as spoken by our Lord in answer to a criticism on His disciples for not fasting, like the disciples of John and the Pharisees.

The children of the bridechamber. Such fasting[16], these critics are told, would be as unsuited to Jesus' disciples now as it would be to the companions of the bridegroom on the joyful occasion of a wedding[17]. A time of severance will come, and then the outward signs of mourning will rightly express the feelings of His followers.

The patched garment. The incompatibility of old and new is next illustrated by a homely figure. The attempt to patch up an old garment with a piece of a new one is mere folly. It involves tearing and spoiling the new, and such a piece cannot harmonize with the old[18]. Even so the old ceremonial

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[14] See Articles of Religion, xiv, 'On works of supererogation.'

[15] Owing probably to their brevity, these are not commonly included in lists of parables. Dr. Bruce (*P. T.* 295) gives them all under the heading of 'the Children of the Bridechamber.' The two last are called by St. Luke 'a parable.'

[16] On the fasts which were now observed by the Jews, see p. 116.

[17] This figure would appeal with special force to the disciples of John, who had described himself as 'the friend of the bridegroom' (John iii. 29).

[18] So the picture appears in St. Luke. 'A good garment is ruined in order to mend, and that very ineffectually, an old one' (Plummer, *I. C. C.*

system cannot be patched with the new Gospel teaching—the two can never harmonize [19].

The burst wine-skins. Another illustration is added from the common Eastern custom of carrying wine in bottles of goat-skin. New unfermented wine cannot safely be put into old skins [20]. So 'the forces latent in the new' faith will prove too strong for the old.

St. Luke adds another short parable, which suggests that allowance will be made for those reluctant to give up the system in which they have been reared. Such are like those who, having drunk old wine, and finding it 'good' (R. V.), have no wish for new.

Other instances of parabolic teaching have been dealt with in commenting on the narratives or the discourses in which they occurred.

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162). In the other Gospels, the patch of strong new cloth is represented as tearing the old.

[19] To deprive Christ's disciples of their freedom, and to force such freedom on disciples of the older system, would be equally disastrous.

[20] The 'new' or young (*νέος*) wine must be put into 'fresh' (*καινοί*) and not worn skins (see R. V.).

C. THE DISCOURSES RECORDED BY ST. JOHN

The Gospel according to St. John may be regarded as supplementary to the other three (see part i. p. 18), not only in its narrative, but also in the discourses which he records. These are both peculiar to this Evangelist, and in keeping with the general character of his Gospel, differing considerably both in subject and style from those given by the Synoptists. As regards the first, whereas the kingdom of God and its laws are the main subjects of the discourses in the earlier Gospels, the leading themes in St. John's are the Person and dignity of our Lord Himself, and his relations to the Father and to His people[1]. The style again of the discourses in the fourth Gospel, while it has much in common with that of those given by the other Evangelists[2], differs from them in many respects—a difference which is mainly due to the character of the audience in either case. In the Synoptic Gospels the hearers are commonly crowds of Galilaean peasants and fishermen, who flock to the prophet of Nazareth; while the scene in St. John is usually in the capital, and the persons addressed are the acknowledged leaders of thought and culture[3], or the chosen disciples alone[4]. This

[1] 'In the Synoptists the main subject of the discourses of Jesus is furnished by the question, how the kingdom of God can be entered; in John, on the other hand, the leading theme is Jesus Himself, His person and His dignity' (*Encycl. Bibl.* ii. 2527).

[2] 'In St. John too . . . the sentences are short and oracular. The discourses consist of a series of separate propositions,' so that the description of our Lord's teaching given by Justin Martyr, as consisting in short, pithy, abrupt sayings, is applicable to this Gospel as well (see Hastings, *D. B.* ii. 247).

[3] 'Even the discourse at Capernaum is chiefly addressed to the hierarchical party' (Ellicott, i. 558).

'Every prudent teacher adapts himself to the taste and capacity of his audience . . . The great Bishop and Shepherd of souls reasons with Nicodemus, or with the Pharisees, in a strain very different from that which he adopts to the Galilaeans' (Alexander, *L. I. G.* 194).

[4] 'The teaching takes a shape adapted to enlightened and spiritually-

difference may also be ascribed in part to the personality of the writer of the fourth Gospel, which affects both narrative and discourses, while the style accords with that of St. John's Epistles, the whole being marked by features found in no other writer of N. T.[5]

Among these features the two following are specially deserving of notice:—

(*a*) The introduction of new ideas or descriptions of the divine nature and work. God is represented as Life and Love and Light, these expressions being used both of the Father and of the Son[6]. The latter receives the new name of 'the Word.' The Spirit too, the gift of which is most clearly foretold in the farewell discourse recorded in this Gospel, is there described as the Paraclete, i. e. the Advocate, or Comforter.

(*b*) In St. John's Gospel our Lord appears as 'distinctly, repeatedly, energetically preaching Himself.' He identifies Himself with those life-giving powers which belong to Him, proclaiming Himself as the Light of the World, the Bread of Life, the True Vine, the Good Shepherd, the Door of the Fold, the Way, the Truth, and the Life, the Resurrection and the Life[7]. The parables of the Synoptists are thus exchanged for allegories.

The discourses of the fourth Gospel may be divided into those addressed to individuals or to many hearers, and those specially delivered to the chosen Apostles on the last night of the ministry.

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minded disciples, rather than an unenlightened multitude' (M. and M.'s St. John xxxii).

[5] 'The style of our Lord's teaching in the fourth Gospel, while it differs from the style of teaching in the Synoptists, agrees largely with that of the narrative by St. John, that of the other speakers in St. John, and that of the Johannine Epistles' (Smith, *D. B.* i. part ii. 1761).

[6] 'These three aspects of the divine nature, denoted by the terms Life, Love, and Light, are attributed in St. John's writings, with abundant explicitness, to the Word made flesh' (Liddon, *Bamptons*, 341).

'The characteristic repetition and development of the three pairs of ideas, witness and truth, glory and light, judgement and life, in the structure of St. John's Gospel, seem to indicate the peculiarities of the style of the book' (S. C. ii. p. 7).

[7] See Liddon, *Bamptons*, 257, 258.

Two of the first are really conversations, and these with persons differing widely in position and character—the one being a member of the Sanhedrin, the other a despised Samaritan woman. The rest are of the nature of discussions rather than continuous addresses, being often interrupted by inquiries or objections which are answered at length[8]. The scene of all of these, except the discourse at Capernaum in chap. vi, is in Jerusalem itself, and most of them belong to the closing period of the ministry. The last discourses in the upper chamber and on the way to Gethsemane have a character of their own, and deal with questions reserved for those to whom it was given to know 'the mysteries of the kingdom of heaven.' They contain the consolatory farewell to the disciples, who are henceforth to be left without their Master's presence, and whose hearts must now be prepared for the higher truths soon to be revealed to them, and for the great work in which they are to take the lead—the evangelizing of the world[9].

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[8] 'The occasion which leads to the prolongation of the discourses of Jesus in the fourth Gospel is often some misunderstanding of His words on the part of the listeners' (*Encycl. Bibl.* ii. 2528).

[9] 'Three topics are specially conspicuous: the mission of the Paraclete, the departure and the coming of Christ, the Church and the world' (S. C. ii. p. lxiv).

VII. DISCOURSES ADDRESSED TO INDIVIDUALS OR TO MANY

25. DISCOURSES WITH INDIVIDUALS.

THE CONVERSATION WITH NICODEMUS.

John iii. 1–21.

The visit of Nicodemus. Jesus has come up to Jerusalem to keep the first Passover of His ministry. The miracles He has wrought there have made a great impression on many (see part i. p. 65), who are, however, only half-hearted believers[1]. But there is one, a member of the Sanhedrin, desirous of knowing more about this Teacher, whose 'signs' (R. V.) show that He has 'come from God[2].' This man bears the Greek name of Nicodemus[3]. Fearing to offend his colleagues by any open show of respect for Jesus, he comes to Him by night[4].

Account of the new birth. The dawning faith which is shown by Nicodemus' salutation at once receives recognition in our Lord's answer. This, dealing 'with his thoughts, rather

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[1] This story of the interview with Nicodemus is thus closely connected with ch. ii. 23–25.

[2] The formal address, 'Rabbi,' thus used by one himself entitled to it to One who has not received the regular training for such office (cp. ch. vii. 15), is remarkable. The expression 'come from God' is even more significant, if we remember that the most familiar designation of the Messiah (cp. Matt. xi. 3) was 'He that cometh' (see M. and M.'s St. John 30).

[3] Greek names were not uncommon among the Jews, e.g. Philip (see part i. p. 145). On the character of Nicodemus, see part i. p. 65. Another instance of such a secret disciple is Joseph of Arimathaea (cp. ch. xix. 38).

[4] That hostility had been aroused by the assumption of authority implied in the cleansing of the Temple.

than his words,' tells him that the kingdom of God is a spiritual kingdom, and that none can be admitted to this except those who have undergone a spiritual change, described as a new birth[5]. Nicodemus referring these words to natural birth, is told more plainly that the birth is that 'of water and of the Spirit'—the purifying symbol, and the life-giving power, which will make men fitted to become citizens of that kingdom. Showing surprise at teaching so novel, he is referred to the analogies of the natural world. The mysterious action of the Spirit is like that of the wind, and there is no limitation of His quickening power[6]. Again expressing incredulity, he is reminded that he, as 'the teacher of Israel' (R. V.)[7], ought to have understood such words[8]. His ignorance is contrasted with the knowledge possessed by our Lord Himself, and His spiritually-minded followers. These Jewish teachers are unable to receive even those spiritual truths which have their sphere on earth; still less can they receive heavenly mysteries, to be learned only of Him who, having been in the heavens, has come down to declare them unto men[9]. This reference to the Incarnation is followed by one to the Passion, giving the first intimation of the manner of that death of sacrifice (cp. John viii. 28, xii. 32, 33). The Son of man 'lifted up' on the Cross is compared to the brazen serpent (cp. Num. xxi. 8, 9); for, just

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[5] Compare 'regeneration' (*παλιγγενεσία*) in Titus iii. 5. The best rendering of the word for 'again' (*ἄνωθεν*) is probably 'anew' (R. V. mg.). Others translate 'from above' (A. V. mg.), i. e. by a heavenly birth.

[6] Compare Eccles. xi. 5. 'The spring wind, sweeping up the narrow street of the city, perhaps suggested the comparison' (Edersh. i. 353). Others render the words (*τὸ πνεῦμα πνεῖ*) 'the Spirit breatheth' (R. V. mg.).

[7] This description probably refers not to his having any special functions in the Sanhedrin, but to his being one of the recognized instructors of the people.

[8] Nicodemus could have understood them as applied to Gentile proselytes (see part i. p. 28), but he could not see how Jews needed such a rite.

[9] The words here cannot refer to the Ascension. 'The special thought is not the having gone up into heaven, but the having been in heaven' (M. and M.'s St. John, 35).

as those who then looked in faith were healed and 'lived,' so eternal life will be given to all who shall believe in Him [10].

The love of God and the unbelief of men [11]. This giving His only-begotten Son is the supreme proof of the love of God (cp. 1 John iv. 10). For the Son came not 'to judge' (R. V.), but to save the world. It is only those who refuse to believe in Him that shall be judged, because their loving the darkness rather than the light shows that their deeds are evil. They, on the contrary, who are of the truth (cp. ch. xviii. 37) welcome that light, which reveals their deeds as having been wrought in God [12].

THE CONVERSATION WITH THE WOMAN OF SAMARIA.

John iv. 9–26.

The living water. The circumstances which preceded and followed this conversation are given in part i. pp. 65, 66. On Jesus requesting a draught of water, the woman expresses her surprise at a Jew asking such a favour of a Samaritan [13]. She is told that had she understood 'the gift of God [14],' and who the

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[10] On this parallel see *O. T. Hist.* i. 195. In Acts ii. 33, v. 31 the same word (ὑψόω) is used of the Ascension (see Alford, i. 511).

[11] Commentators are divided as to whether these verses are the words of our Lord Himself, or of St. John. Most take the former view. Bishop Westcott, however, says that this passage 'contains the reflections of the Evangelist, and is not a continuation of the words of our Lord' (S. C. ii. 54). Dr. Edersheim (i. 389) describes the Apostle as here 'looking back many years afterwards in the light of completed events.' (But cp. the heading of the 'comfortable words' of Christ in the Communion Service.)

[12] Dean Farrar (i. 200) regards these words as a gentle rebuke to Nicodemus as 'seeking the shelter of midnight' for that 'which was not a deed of darkness . . . but a coming to the true Light.'

[13] The woman recognizes Jesus as a Jew from some peculiarity of dress or dialect, or both.

The word here (συγχρῶνται) means 'have no familiar dealings.' Acts of kindness were unusual (cp. p. 102; part i. p. 114), but this story of the disciples going to buy food (ver. 7) shows that matters of business might be transacted between them. For the origin of this hostility, see *O. T. Hist.* iii. 115, 215.

[14] The 'gift of God' means 'all that is freely offered in the Son.' The

Petitioner was, she would have asked for and received the 'living water' (cp. ch. vii. 37, 38)[15]. Addressing Jesus now with more respect, she asks how, since the well is deep, one who has no bucket can draw water from it[16]. To do this he must be greater than the patriarch himself, who dug the well. She is told that this living water is not to supply a physical want which will recur, but for the lasting satisfaction of the highest spiritual needs. Unable to grasp the meaning of these words, she asks for this gift, thinking that it may save her 'coming all the way thither to draw' (R. V.). The order to go and call her husband which follows, apparently unconnected with her request, may well startle her. But it draws from her the confession that, after having had five husbands, she is now living 'in unlawful union with one who is no husband.' So her conscience is awakened, and she is made to feel her need of that 'living water,' of which she has just been told.

The rival sanctuaries. The woman, convinced that this stranger who knows of her sinful life must be 'a prophet,' resolves to ask His opinion on the vexed question between Jews and Samaritans as to the rival claims of Gerizim and Jerusalem[17]. She is told that localism in worship is at an end. The Jews

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word for gift (δωρεά), not found elsewhere in this Gospel, is used in other books of N. T. with 'some idea of bounty, honour, or privilege' (see S. C. ii. 69).

[15] This expression, used of a perennial spring (cp. Gen. xxvi. 19, mg.), had been applied by the prophets to the quickening energies which proceed from God (cp. Jer. ii. 13, xvii. 13; Zech. xiv. 8).

[16] The well is said to be now about seventy-five feet deep. The 'something to draw with' (ἄντλημα) referred to the bucket of skin which was 'part of the equipment of a travelling party,' but which the absent disciples had taken with them (see S. C. ii. 68).

[17] A rival temple had been erected on Mount Gerizim by Sanballat, which had been destroyed more than 100 years before. But the Samaritans still worshipped on Gerizim, where, as they maintained, Abraham met Melchizedek, and prepared to sacrifice Isaac; and where also the blessings on observers of the law were pronounced (cp. Deut. xxvii. 12; Joshua viii. 33). The Samaritans still celebrate their Passover there (see Stanley, *Sermons in the East*, pp. 175–181).

indeed have received a revelation of God, while the Samaritans worship that which they know not (cp. Acts xvii. 23); and the former have also the promise of 'salvation'—of the Messiah who is to come. But the great question henceforth shall be, not the place, but the character of worship; and the God who is a Spirit will accept everywhere those who worship Him in spirit and in truth. The woman, feeling that He who speaks such words, subversive of all cherished traditions, must be more even than a prophet, refers to the coming of Messias as the time for a fuller revelation[18]. She is answered in words which proclaim, as none have yet heard it proclaimed, the character of Him who has thus deigned to converse with her—'I that speak unto thee am He.'

26. DISCOURSE ADDRESSED TO THE RULERS AT JERUSALEM.

John v. 17–47.

Occasion of the discourse. This discourse follows the healing of the impotent man on the Sabbath day (see part i. p. 69), which caused the first open declaration of hostility by the Rabbis[1]. Our Lord now tells these that they have misunderstood the origin and nature of that Sabbath, the observance of which they are so eager to ensure. When God 'rested from all His work' as Creator (cp. Gen. ii. 2), it was only to exchange this for the work of the Sustainer. The Son shares in this continual provi-

[18] These Samaritans, who rested their hopes on the prophecies in the Pentateuch, were waiting for one whom they named 'the Converter,' or 'Guide.' The woman however uses here the Jewish name. The words 'which is called Christ' may have been added by the Evangelist (cp. ch. i. 41).

[1] 'Whether it was delivered in the Temple, or before some committee of the Sanhedrin, we cannot tell' (Farrar, i. 378). Dr. Edersheim (i. 471) supposes an interval between the first answer and the discourse, 'delivered on another, though probably proximate occasion.'

dence, and the act of healing just performed is an instance of such untiring energy shown 'even until now' (R. V.)[2].

The Father and the Son. This explanation, however, only arouses a fiercer resentment. The words in which the Speaker claims equality with God are regarded by the rulers as blasphemous; and, whereas before they 'persecuted Jesus' (ver. 16), they now seek to kill Him[3]. He therefore goes on to vindicate His claim, and explain His relation to the Father. He tells them that the unity of the Father and the Son includes a united energy, the principle of this being a love (cp. ch. iii. 35) in which the Father showeth the Son all that He Himself doeth. And such revelation of His will shall extend to greater works than any they have yet seen—even to the two supreme works of resurrection and judgement[4].

The two resurrections. As regards the first of these, the power to raise the dead, which shall be shown at last, is being symbolized even now in the work of the Son reviving the spiritually dead[5]. To Him too has been given the prerogative of judgement, that men may honour the Father through honouring the Son[6]. They who show their faith in the Father by hearing the Son's word shall not come to this 'judgement' (R. V.), because they have thereby passed from death unto life. There

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[2] The answer means: 'The rest of God after the Creation, which the Sabbath represents outwardly, and which I am come to realize, is not a state of inaction but of activity' (S. C. ii. 84). 'The deepest rest is not excluded by the highest activity' (Trench, *M.* 257).

For the various miracles performed on the Sabbath, and the answers to objections, see part i. p. 70.

[3] The words, 'and sought to slay Him,' in ver. 16 are probably interpolated from this verse (see R. V.).

[4] 'The restoration of the impotent man is then but a beginning of that giving of life of which it is a sign' (S. C. ii. 86).

[5] The word for 'quickeneth' (ζωοποιεῖ), which means 'to make alive,' is used both of physical and spiritual revival. Compare Rom. viii. 11; 1 Cor. xv. 36 with John vi. 63; 2 Cor. iii. 6. For 'quicken,' see *O. T. Hist.* i. 187.

[6] 'It was in their zeal for the honour of the Father, as they supposed, that the Jews refused to honour Him who was God's Son' (M. and M.'s St. John, 64).

are really two resurrections. One is going on now, when the spiritually dead, hearing the voice of the Son of God, are restored to life (cp. ch. xi. 25) by that quickening power which the Father shares with the Son; to whom also, because of His humanity (cp. Acts xvii. 31), the authority of the Judge is given[7]. Another is when those in the graves shall hear the Son's voice and shall arise—some for the resurrection of life, others for the resurrection of 'judgement' (R. V.).

The witness to Christ[8]. Our Lord, now speaking again of Himself in the first person, which has been dropped since ver. 17 (except in ver. 24), reverts to His office as Judge. In this He can do nothing determined of Himself (see ver. 19), for the righteousness of His judgement is due to its being based upon His perfect knowledge of the Father's will, and His resolve to carry out that will (cp. ch. iv. 34; Heb. x. 7). These statements of His depend not on His own testimony, but on the indisputable testimony of the Father[9]. Had there not been this divine witness, He might have appealed to the human testimony of the Baptist, to whom these Rabbis themselves had sent a deputation (see part i. pp. 31, 32). But the Baptist was only as 'the lamp' (R. V.) that was to burn and give light for a time, until the true Light should appear (cp. ch. i. 7, 8)[10]. He has higher testimony

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[7] In ch. ix. 39 our Lord says that He is 'come into the world for judgement.' In ch. iii. 17 'it is denied that the primary *purpose* of sending Christ was for judgement, while in the next verse the *consequence* of that mission to those who did not believe was immediate judgement' (Olsh. iii. 294).

[8] 'This verse (ver. 30) forms a transition from the first section of the discourse to the second' (S. C. ii. 88).

[9] Thus even the legal requirements as regards testimony were satisfied. We find the Pharisees afterwards charging our Lord with being His own insufficient witness; to which He replies that His testimony, if not formally, is actually true, based as it is on His perfect knowledge; and this, He adds, is confirmed also by the testimony of the Father (cp. ch. viii. 13, 14, 18).

[10] St. Augustine regards Ps. cxxxii. 17 as prophetic of the Baptist, 'whom God had placed upon the candlestick that men might by his candle seek the light of day' (Stier, v. 123).

For this figure of 'the lamp' (R. V.), cp. Matt. v. 15.

than that of the Baptist—that of His own work, which the Father has assigned to Him to finish, and which proves His divine mission. The Father Himself too has borne witness to Him—not by direct communication[11], but through that inward voice which the Jews in their unbelief have failed to recognize[12]. They search the Scriptures indeed (see R. V.)[13] as God's testimony to the Son, and they regard their exclusive possession of these as in itself ensuring eternal life (cp. Rom. iii. 1); but they never discover the true meaning of these, as telling of Him whom they are rejecting, and by this dullness of apprehension they forfeit that life[14].

The cause of this rejection[15]. Jesus goes on to declare that He receives not 'glory' (R. V.) from men[16], desiring not such tribute from them, but rather seeking to give them spiritual life. He contrasts this with the worldly ambition which He has found to be the motive of these Jews, and which shows that they have no real love of God. The want of this love, which has led them to reject One who has come revealing that Father whose will He is ever doing, shall also make them the dupes of another, who shall come with no such authority or work[17]. To all who

[11] 'It is not by coming into your midst in a visible form, and speaking as I speak, that the Father has testified' (Expos. *G. T.* i. 744). See also Alford, i. 538.

[12] 'The word of God is a power within man (cp. 1 John i. 10, ii. 14), speaking to and through his conscience' (S. C. ii. 90).

[13] This is probably the meaning of the word for 'search' (ἐρευνᾶτε). Others (see A. V.) take it as the imperative.

[14] 'What was designed as a means had been made by them an end; what should have led them to Christ detained them from Him' (M. and M.'s St. John, 68).

[15] Bishop Westcott (S. C. ii. 88) divides here 'the second half of the discourse,' verses 31–40 containing the witness to the Son, verses 41–47 the cause and end of its rejection.

[16] Cp. ch. xii. 43. The word in ver. 44, which properly means 'glory' (δόξα, cp. ch. i. 14, ii. 11, xii. 41), is there rendered by 'praise.'

[17] These words may be referred to the 'false Christs and false prophets' spoken of in Matt. xxiv. 24, of whom there are said to have been no less than sixty-four; or to the great Antichrist (cp. 1 John iv. 3) whom these impostors foreshadowed (see Stier, v. 139). But they seem rather, as the

so rely on the judgement and court the approval of men true faith is impossible. And yet, though Jesus thus knows their unbelief, it is not He who shall be their accuser. It is the very lawgiver, Moses [18], on whom 'they have set their hope' (R. V.), but whose testimony to Him they have failed to understand, and so have rejected [19]. And, if they do not accept this formal, written testimony, which has 'the recommendation of use and age,' it is unlikely that they will accept words now heard for the first time from One to whom they have already shown such hostility [20].

27. DISCOURSES AT CAPERNAUM AND THEIR RESULTS. John vi. 26–71.

Occasion of the discourses [1]. These memorable discourses follow the feeding of the five thousand (see part i. pp. 95, 98). Those of the multitude who have recrossed the lake are amazed at Jesus having arrived before them, and are rebuked for having sought Him, not because they 'saw signs' (R.V.)—proofs of His divine power, which might have led them to seek Him for spiritual blessings—but simply because their carnal desires have

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next verse suggests, to describe any with whom these Jews will be in sympathy, as opposing, like themselves, the true revelation of God.

[18] Cp. ch. i. 17. 'The gentle Son of man, full of grace and truth, brought forgiveness. . . . Moses, on the contrary, with his law formed the accusing element against the unbelieving' (Olsh. iii. 305).

[19] There may be a special reference here to such predictions as Deut. xviii. 15, 18, and to such familiar types as 'the passing of the Red Sea, the Brazen Serpent, the Manna, the Smitten Rock, and the Paschal Lamb' (S. P. C. K.). But the words seem rather to tell of the Messianic hope which pervades the whole writings.

[20] For the contrast between Moses' teaching and that of oral witnesses, cp. Luke xvi. 31.

[1] These discourses are said to 'fall into three groups, each introduced by some expression of feeling on the part of those addressed: (*a*) the search after life, verses 26–40; (*b*) the relation of the Son to God and man, verses 41–51; (*c*) the appropriation by the individual of the Incarnate Son, verses 52–58' (S. C. ii. 99).

been satisfied. They are bidden to 'work' (R.V.) not for the perishable food which supports physical life, but for that spiritual food 'which abideth unto eternal life' (R. V.), which the Father has commissioned the Son to give to man[2].

The bread of life. The instruction to work has suggested to these hearers the fulfilling some requirement of a legal righteousness; but they are told that faith in Him whom God has sent includes all true service of God[3]. Recognizing that these words refer to Jesus Himself, they ask what sign He can give to show that He is more than the prophet, whom they have already acknowledged Him to be (ver. 14)[4]. They adduce, as a greater marvel than the recent miracle, the work of Moses in feeding the whole people, not once only, but throughout the long wanderings in the wilderness, with bread from heaven[5]. Their double error is corrected. It was not Moses but God who gave the manna, and this was only a figure of the true spiritual food. The bread of God is 'that which cometh down out of heaven' (R. V.)[6], to give life not to one people for a few years, but always and to the whole world. Still full of material cravings, they ask for this bread as a lasting gift[7]. Then our Lord distinctly reveals Himself as the spiritual food, which will allay the hunger and thirst of all who come to Him in faith[8]—a faith which, as He

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[2] For 'to seal,' in the sense of formally setting apart, cp. Eph. i. 13, iv. 30; Rev. vii. 3. In John iii. 33 it is used of confirming a statement.

[3] 'This simple formula contains the complete solution of the relation of faith and works. Faith is the life of works; works are the necessity of faith' (S. C. ii. 101).

[4] For such demand for a special sign, cp. Matt. xii. 38, xvi. 1, &c.

[5] 'The manna was extolled by the Jews as the greatest miracle of Moses' (Alford, i. 546). The Rabbis taught that the Messiah would cause manna to fall down again from heaven. Manna is called 'angels' food' in Ps. lxxviii. 25, and the 'bread of heaven' in Ps. cv. 40.

[6] The Greek may mean either this or 'He that cometh' (A. V.). But the latter would anticipate the clearer revelation presently made (ver. 35).

[7] Compare the request of the Samaritan woman in ch. iv. 15.

[8] This is the first of the allegorical descriptions of Himself and His work given by our Lord, all of which are peculiar to St. John (see p. 124). For the 'bread of life,' meaning the life-giving bread, compare 'the tree of life'

had told them [9], they, though they have seen Him, do not possess. All that the Father has given Him shall come to Him and be welcomed. For this is the will of the Father who hath sent Him; whose will, and not His own, He has come to do; that none of these given to Him should be lost, but that all beholding and believing on the Son, should receive spiritual and eternal life, and be raised by Him at the last day (cp. ch. v. 24, 25).

The murmuring of the Jews answered. The discourse which follows, whether spoken in a new place and to new hearers or not (as to which commentators are divided) [10], while retaining the figure of the bread of life, differs somewhat from that which has preceded. Our Lord, hearing the murmurings of the Jewish rulers who are present, now describes Himself, with a slight change of phrase, as 'the bread which came down from heaven.' The Jews contemptuously reply that His earthly parents are well known to them (cp. Matt. xiii. 55) [11]. Bidding them cease their murmurings, He tells them that none can know His true nature, unless drawn to Him by the Father, and those so drawn He will raise up at the last day. That attraction was described by the prophets as being 'taught of God' (cp. Isa. liv. 13) [12]. It is only

(Gen. ii. 9; Rev. ii. 7) and 'the water of life' (Rev. xxi. 6, xxii. 1, 17). For the latter, see also Ps. xxxvi. 9.

[9] No such statement is actually recorded in this Gospel, but the reference may be to the spirit of the rebuke in ver. 26, or of the instruction in ver. 29, and the answer which follows.

[10] Bishop Westcott (S. C. ii. 104) considers that ver. 41 'marks the presence of new persons and a new scene; the latter part of the discourse only being spoken in the Synagogue (ver. 59).' Dr. Edersheim (ii. 34) supposes it was spoken 'before, during, or after His regular Sabbath address.' Dean Farrar says (i. 414): 'Then the old angry murmurs burst out again, not this time from the vulgar-minded multitude, but from His old opponents, the leading Jews.' On the other hand, Alford (i. 548) maintains that these are not different hearers, nor does the scene of the discourse here change; and Stier (v. 174) takes the same view.

[11] Joseph had probably died before the commencement of our Lord's ministry (see part i. p. 92).

[12] The word for 'draw' (ἑλκύω) is used in ch. xii. 32 of 'the magnet of the Cross.'

He who is 'of God' that hath seen the Father; and He is commissioned to make a revelation which shall bring everlasting life to all who believe on Him. Jesus now again describes Himself as 'the bread of life,' contrasting this with the manna which had no such life-giving power; and He concludes this portion of the discourse by saying that the life-giving bread is His flesh, which He will give for the life of the world[13].

The feeding on the Son of man. These last words provoke a fresh interruption. The Jews themselves are divided as to their meaning. They are now told that they must not only 'eat the flesh,' but 'drink the blood' of the Son of man[14], if they are to have the eternal life and share in the resurrection which has been spoken of. Such appropriation of the Incarnate Son will bring a union so close, that it may be compared to His own union with the Father[15]. And the closing words of the discourse revert to the commencement, contrasting the true life-giving bread with the manna, of which the fathers had eaten and died.

Effect on the hearers. By this later discourse in the Synagogue at Capernaum many even of the disciples are perplexed and offended. They are asked what will be the result, since this discourse makes them to stumble, of their seeing the Son of man ascend up where He was before?[16] And they are told that it is

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[13] 'The life of the world in the highest sense springs from the Incarnation and Resurrection of Christ.' By these 'the ruin and death which sin brought in are overcome' (S. C. ii. 106).

[14] By the separation now of flesh and blood 'a violent death is presupposed' (S. C. ii. 107). So Bishop Wordsworth says (i. 232) that 'the mention of blood here as well as body contains a prophecy that our Lord would not die *sicca morte sed cruenta*.'

[15] Compare the similar words in the exhortation and the 'Prayer of Humble Access' in the Communion Service.

Though no actual reference is made to the as yet uninstituted sacrament of the Lord's Supper, 'the spiritual verity which underlies the ordinance is one and the same with that here insisted on' (Alford, i. 550).

[16] Two opposite explanations have been given of these words: (*a*) that they should be no longer offended, when enlightened as to their Lord's true nature by the Ascension; (*b*) that their faith would be subjected to

the Spirit which giveth life; the flesh profiteth nothing; that the words which Jesus has spoken belong to and convey to others the true life. But even among these disciples there are some who do not really believe. Jesus has known all this from the beginning, and who should betray Him; and it was to these He referred when He spoke of none being true disciples, except those who were given and drawn to Him by the Father (verses 37, 44).

Apostasy of many. Faith of the Twelve. The withdrawal now of many leads our Lord to question 'the Twelve,' mentioned here for the first time by St. John. Simon Peter answers for their loyalty to Him who has the words of eternal life, and proclaims Him to be 'the Holy One of God' (R. V.)[17]. But the answer tells how unfaithfulness will be found even among these; one of them, Judas 'the son of Simon Iscariot' (R. V.)[18], who shall betray Him, is a devil[19].

28. DISCOURSES AT THE FEAST OF TABERNACLES.

John vii. 14–39; viii. 12–20.

Jesus' return to Jerusalem. Jesus has remained in Galilee for the six months following the discourse at Capernaum, the hostility it aroused having made teaching in Judaea impossible for a time. But, when the Feast of Tabernacles arrives, after first refusing the request of His brethren[1] that He will go up to Jerusalem, He goes up secretly. His appearance there

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a severer trial in the three steps of the ascending up through suffering—the Passion, Resurrection and Ascension—the great offence of the Gospel (see S. C. ii. 109).

[17] The words in A. V. were probably interpolated here from Matt. xvi. 16.

[18] Compare ch. xiii. 26 (see R. V.). On the meaning of Iscariot, cp. part i. p. 191.

[19] Judas is called a devil, as doing the devil's work (cp. ch. xiii. 2, 27). Compare the rebuke to Peter in Matt. xvi. 23.

[1] On the meaning of brethren, see part i. p. 92.

gives rise to much secret 'murmuring,' no one daring to speak openly for fear of the Jews (see part I. p. 123).

First stage of the discourses. The Jews[2]. The feast itself lasted for seven days[3], followed by the 'great day' (ver. 37). It is probably on the fourth day that Jesus suddenly appears in the Temple, and begins to teach[4]. The Jewish rulers are amazed at the learning shown by One who has never gone through a course of Rabbinical training[5]. His teaching, He tells them, has a higher authority: it comes from the divine Master Himself. But this origin can only be discerned by those who strive to do the will of God[6]. These Rabbis seek their own glory, but He seeks only the glory of Him that sent Him. So in Him there is no unrighteousness, such as is found in those rulers, who, ready to break the law which they profess to expound, are seeking His life. The multitude, made up chiefly of pilgrims who know nothing of these rulers' intentions, here interrupt, declaring that Jesus must be possessed by a devil[7] to imagine such designs. Referring to the one work of healing which had given offence (ch. v. 1–18), Jesus shows the inconsistency of those who, by allowing circumcision to be practised on the Sabbath, sanction a breach

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[2] 'The discussions at "the midst of the feast" lay open thoughts of three groups of men; the Jews (verses 14–24), some of the inhabitants of Jerusalem (verses 25–31), and the envoys of the chief priests and Pharisees (verses 32–36). Each discussion constitutes a separate scene' (S.C. ii. 118).

[3] On the Feast of Tabernacles, see part i. p. 123.

[4] This is the first time that our Lord is represented as coming forward as a public Teacher in Jerusalem. He probably makes His appearance in the Temple courts suddenly.

[5] 'Letters' (γράμματα) meant those Scriptures 'in the exposition of which the entire education of Jews was concentrated' (Olsh. iii. 336).

[6] 'If any man *willeth*,' &c. (see R. V.). 'Self-will is the root of unbelief; obedience to God's will is the root of divine knowledge' (Wordsworth, i. 235). Compare Ps. cxi. 10; Prov. ix. 10; Ecclus. xxi. 11.

[7] Compare ch. viii. 48, 52, x. 20, where however the words have a stronger force. Here they seem to mean simply that Jesus is possessed by vain fears. Compare the expression as used of the Baptist in Matt. xi. 18; Luke vii. 33.

of the letter of the law, and yet are indignant at making a man altogether sound on the Sabbath[8]. They who so judge by mere external appearances judge unrighteous judgement.

Second stage. The people of Jerusalem. Jesus is still teaching in the Temple, and the Jews of the capital, who, unlike the strangers of ver. 20, know of the plot against Him, express their amazement that He is allowed thus to speak in public. It looks, they think, almost as if the rulers themselves have begun to believe that this is the Christ. And yet, while the family and home of Jesus are well known, they have been taught that there will be something mysterious about the origin of the Messiah (cp. Isa. liii. 8). Then Jesus, in words uttered so as to be heard by all, tells them that, though they know His reputed parentage, they have no knowledge of that God from whom He has really come, and whom He Himself knows. Thereupon a desire is shown to arrest Him[9], but nothing is done because His 'hour is not yet come.' Many of the people however believe on Him, as doing miracles which even the Messiah will not surpass.

Third stage. The chief priests[10] and Pharisees. The Sanhedrin, hearing of the growing popular feeling in favour of Jesus, now send officers to seize Him[11]. But there is, He

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[8] Circumcision had been given to 'the fathers' (cp. Gen. xvii. 10) long before Moses' time. The order to circumcise on the eighth day was allowed to override the law of rest on the Sabbath. 'According to Rabbinical principle, a positive ordinance superseded a negative' (Edersh. ii. 153).

[9] 'The men of Jerusalem followed in the steps of the Jews,' understanding the reference, though Jesus had not mentioned the name of God (cp. M. and M.'s St. John, 95). Others suppose the rulers alone to be here meant, but their more formal attempt is to be made presently (ver. 32).

[10] This is the first mention of chief priests by St. John. The name may include those who were 'of the kindred of the high priest' (cp. Acts iv. 6), as well as those who had actually been high priests (see S. C. ii. 121). For another explanation of the name, see part i. p. 10.

[11] The gathering had probably now dispersed, and what follows may have taken place on another day. 'So ended the first teaching of that day in the Temple. . . . As, either on this or another day, Jesus was moving in the Temple, . . . sadness in view of the end filled His heart' (Edersh. ii. 155).

says, still a little time to elapse, before His return to Him that sent Him[12]. Then these shall vainly seek Him, when He shall have gone whither they cannot come[13]. His words excite the surprise of the hearers. The only interpretation they can put upon them is that He is going to the 'Dispersion among the Greeks[14]' (R. V.), to teach first these, and then perhaps the Greeks themselves.

Fourth stage. The last day of the feast. The seven days were followed by that which was called the 'great day of the feast,' on which was held an 'holy convocation,' or 'solemn assembly' (cp. Lev. xxiii. 36; Neh. viii. 18). On this day a remarkable prophecy is delivered. On each morning of the festival a priest used to draw water from the pool of Siloam (see part i. p. 128), which was carried in solemn procession to the Temple, and then poured out by the Altar[15]. Referring to this practice, our Lord now again describes His life-giving power under the figure of water (see p. 129)—water which shall not only satisfy the believer himself, but make him the channel for conveying the same blessings to others[16]. Thus the gift of the

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[12] This probably refers to the six months which must elapse before the Passover, at which He was to suffer.

[13] Cp. ch. viii. 14, 21, xiii. 3, 33, &c. The 'seeking' spoken of is probably 'not in penitence nor yet in anger, but simply in distress' (S. C. ii. 122). Or, 'not as now with hostile intentions, but in all the crushing agony of remorse and shame' (Farrar, i. 551).

[14] The name 'Dispersion' (*διασπορά*) was given to those Jews who were 'scattered abroad' (cp. Jas. i. 1; 1 Pet. i. 1).

[15] This ceremony, during which the great Hallel or hymn of praise (Ps. cxiii–cxviii) was sung, commemorated the miraculous supply of water in the wilderness (cp. Num. xx. 10–13; 1 Cor. x. 4). It is doubtful whether it was repeated on the eighth day, and some have supposed the seventh day to be spoken of here. But, it has been said, the omission of the rite now would make our Lord's words still more significant.

[16] 'He who drinks of the spiritual Rock becomes in turn himself a rock from within which the waters flow to slake the thirst of others' (S. C. ii. 123).

The actual words used here are not found in Scripture, but the gift of the Spirit is often spoken of under this figure (cp. Isa. xliv. 3, lv. 1; Joel ii. 28; Acts ii. 17, x. 45; Rev. xxii. 17, &c.).

Spirit is symbolized (cp. Isa. xii. 3)—a gift not as yet bestowed, because Jesus Himself is not yet glorified.

Fifth stage. The after teaching[17]. Jesus has already made one ceremony and now makes another a figure of Himself. Referring to the great illumination at this feast in the Temple courts[18], He proclaims Himself the Light, not of Jerusalem or of the Israelites only, but of the world (cp. ch. ix. 5, xii. 46). None who follow Him, the Light of life (cp. ch. i. 4), shall walk in darkness. On the Pharisees objecting that He bears 'witness' (R. V.) of Himself (cp. ch. v. 31), He replies that even such witness from Him who knows, as they cannot know, whence He comes and whither He goes, were true, like His 'righteous judgements' (cp. ch. vii. 24). But both are confirmed by the Father, so that the principle of their law (cp. Deut. xvii. 6) is complied with (cp. ch. v. 37). To the question, 'Where is thy Father?' He answers that their ignorance of His true nature shows also that they know not the Father. Jesus speaks these words in the treasury[19] unmolested, because His 'hour is not yet come' (cp. ch. vii. 30).

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[17] So Bishop Westcott describes it. It was spoken, he considers, after the feast. The allusion however in ver. 12 connects this discourse too with the festal ceremonies.

It is added here to make the division into sections more even. For the discussion in the Sanhedrin (ch. vii. 45–53), and the story of the woman taken in adultery (ch. viii. 2–11), see part i. pp. 124, 125.

[18] The great candlesticks in the court of the women were lighted to commemorate the pillar of fire (Exod. xiii. 21). It is doubtful whether this was done on the first night only, or on each night of the festival (see Edersh. ii. 165). Perhaps, as in the case of the drawing water (see p. 141), the contrast of the darkness now may have suggested the figure.

[19] The treasury (see part i. p. 151) was in the court of the women, where the illumination took place.

29. DISCOURSE AFTER THE FEAST OF TABERNACLES.

John viii. 21–59.

The separation and its causes. The discourse now enters on a new phase[1]. Reverting to the words used before about His going away (ch. vii. 36), Jesus now makes a further revelation as to this. Their search for Him in their distress, He tells them, will be vain, and they shall die in their sins, for they cannot follow Him. The Jews had before misunderstood such words as implying a design of visiting 'the Dispersion' (ch. vii. 34, 35); they now mockingly refer them to suicide[2]. They are told that the separation will be due to the contrast between the higher, heavenly nature of Him who speaks, and the lower, sensual nature of those who, for their unbelief, shall die in their sins. The Jews, indignantly asking 'Who art Thou?' are told that He is that which His teaching has from the first revealed Him as being[3]. That teaching has been misunderstood, but there are further revelations to be made and judgements to be passed in His name who is true, and whose message must be delivered. The hearers still fail to understand, and are told that, when they shall have 'lifted up[4]' the Son of man, enlightenment as to His nature and His relation

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[1] This is 'on another occasion, but whether the same day or not we do not know' (Expos. *G. T.* i. 774). Edersheim (ii. 164) describes this, including verses 12–20, as 'the teaching in the Temple on the octave of the Feast of Tabernacles.'

[2] Josephus (*B. J.* iii. 8, § 5) tells us the Jewish belief was that the darkest regions of Gehenna were reserved for suicides. Can this, say the Jews, be the way which Jesus speaks of as being open to Him, but where true Israelites can never go?

[3] Or 'altogether essentially, I am that which I even speak to you.' Others render these words (*τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν*) as meaning, 'How is it that I even speak to you at all?'

[4] This word (*ὑψόω*) 'is characteristic of the view under which St. John represents the Passion, which he never separates from the glory that is to follow' (S. C. ii. 183). The word is used both of the Crucifixion (ch. iii. 14, xii. 32) and of the Ascension (Acts ii. 33, v. 31). Both are probably included here.

to the Father—a relation of unbroken communion and perfect harmony—shall come to them. The effect of these words is that many 'believe on Him.'

The true and the false Israelites. But among these converts are some who retain their old national pride and mistaken notions as to the Messiah. To these our Lord now addresses Himself. He tells them of a discipleship, resting on no brief recognition, but shown in a lasting fellowship, which will lead them on to that knowledge of the truth which they still lack, and will free them from the bondage of ignorance and prejudice. They indignantly reply that Abraham's seed can never be described as in bondage[5]. Their thoughts are then turned to a worse slavery—that of sin. They who are so enslaved, though they claim to be sons of God, as belonging to His chosen people, cannot have any lasting union with Him, like that of the true Son of God (cp. ch. xvii. 21)[6]; and He alone can emancipate them from this slavery. That, though Abraham's seed according to the flesh, they are not his true children, is shown by their murderous designs against Him (cp. ch. vii. 19) whose word 'has no free course' in them[7]. That word is derived from His personal knowledge of the Father; while they do that which they have learned from *their* father[8]—

[5] For this reliance on descent from Abraham, cp. Matt. iii. 9; Luke iii. 8. The boast here seems to be belied by their national history, with its successive bondages to Egyptians, Assyrians, Syrians, and now to Romans. But these were probably regarded as 'not touching the real life of the people, who had never accepted the dominion of their conquerors or coalesced with them' (S. C. ii. 134).

[6] Their continuance in this servitude will lead to national rejection (see Edersh. ii. 173). There is probably a reference, suggested by the mention of Abraham, to the story of Isaac and Ishmael (cp. Gal. iv. 31). Compare also the contrast of Moses and Christ in Heb. iii. 5, 6.

[7] This is the correct meaning of the words (*οὐ χωρεῖ*). What is now said seems to imply that these new converts were already drawing back, ready to side with His enemies. A sterner tone of remonstrance has therefore to be employed.

[8] Or 'have seen with the Father; do ye also therefore the things which ye heard from the Father' (see R. V. mg.). The words will thus be a last appeal to those Jews who are disposed to believe on Him.

who is not Abraham, for their deadly designs are inconsistent with this; but that father whose 'spiritual offspring' they are. The Jews, proudly declaring that spiritually they are the true children of God[9], are again told that their conduct in rejecting Him whom God has sent, and their inability to understand His word, reveal a different parentage. Their murderous thoughts show that they are in spirit children of the devil, who was the first of murderers[10], whose lusts 'it is their will to do' (R. V.); and their preference of falsehood to truth is another proof of their sonship of him who is also the father of all liars[11]. They refuse to receive the truth which Jesus tells them; but this is not because any of them can convict Him of such sin as might discredit His testimony, but because they are not really of God. The angry Jews now declare that they have rightly described Jesus as a Samaritan—'an outcast from the commonwealth of Israel'—and as possessed by a devil (cp. ch. vii. 20, x. 20)[12]. The first reproach is unnoticed; the second charge is disproved by His honouring the Father, while they dishonour Him whom the Father hath sent, and 'whose cause is in the Father's hands.'

Jesus and Abraham. The discourse now leaves the question of the alleged and the real sonship of the Jews, and takes

[9] 'We are the offspring of the union of God with His chosen people. Our spiritual descent is as pure as our historical descent' (S. C. ii. 136). Adultery and fornication were used by the prophets as figures of idolatrous apostasy—breaking the bond which united the nation to God (cp. Isa. i. 21; Jer. iii. 20; Hos. i. 2, ii. 4, &c.).

[10] He is so called as having brought death into the world. Stier (v. 382) supposes there is a reference also to Cain's act (cp. 1 John iii. 12, 15), as the 'first open manifestation' of that curse (see also Alford, i. 572).

[11] The devil may be called a liar too in reference to the Fall (cp. Gen. iii. 4). The last words of v. 44 probably mean, 'when *one* speaketh a lie, he speaketh of his own, for his father also (i. e. his true father, the devil) is a liar' (see R. V. mg.).

[12] We have no other record of their calling our Lord a Samaritan. There may be a reference to the sympathy He had shown with this despised people (cp. ch. iv. 39-42). But it is, more probably, a retort for His having denied that they were true sons of Abraham. They could not really believe Him to be a Samaritan, for they supposed Him to be a Galilaean (cp. ch. vii. 52).

up from ver. 31 the thought of the true disciples. These, Jesus says, shall never see or taste death[13]—words which provoke a fresh outbreak. None, the Jews reply, but one possessed by a devil could speak thus. Does this prophet of Nazareth claim to be greater than Abraham and the old prophets, all of whom died? Does he claim a power to impart undying life to others? Who is it that He professes to be? They are told that His is no case of worthless self-exaltation—the honour He has comes from that Father whom they assert to be their God, though they have no true knowledge of Him. For Jesus Himself to deny having such knowledge would prove Him to be a liar like unto them. As for any comparison with Abraham, whom they call their father, the patriarch himself rejoiced in the prospect of seeing the day of Him in whom all that was promised should be fulfilled; and, 'having seen the promises afar off' (Heb. xi. 13), he was filled with joy. This, misunderstood as implying that Jesus' 'day' was in the lifetime of Abraham, is met by the taunt that He is not yet fifty years old[14]; and the answer to the words which follow, telling of 'the timeless existence' that belongs to God only[15], arouses still further the fury of the Jews. They arm themselves with the large stones lying around—for the Temple buildings are still in progress (see part i. p. 64)—intending to stone Him as a blasphemer; but He passes unhurt from among them[16].

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[13] 'These words introduce a new turn of thought. The claims of the Jews, based upon their historical descent and their spiritual sonship, have been set aside; and the Lord now returns to the declaration of verses 31 f.' (S. C. ii. 138).

[14] The 'fifty' may be merely used as a round number; but it may also refer to the age from thirty to fifty being regarded as that of full manhood (cp. Num. iv. 3, 39). For the tradition as to our Lord's age based on this passage, see part i. p. 13.

[15] For 'I am,' cp. Exod. iii. 14; Rev. i. 4. The contrast is between Abraham's being born (γενέσθαι, see R. V. mg.) and Christ's eternity (ἐγώ εἰμι). 'Abraham *came into being* as a man; Christ *is* essentially as God' (S. C. ii. 140).

[16] The last clause of ver. 59, 'going through,' &c., is of doubtful authority (see R. V.).

30. LATER PUBLIC DISCOURSES.

John ix. 39—x. 21, xii. 44–50.

Connexion of discourse. The account of the healing of the man born blind and the discussions which followed it have been given in part i. pp. 127–130. It is doubtful whether the discourse which follows was delivered immediately after this or not[1]. At any rate the connexion with that miracle is clearly marked by ch. ix. 39 and ch. x. 21. In the first of these it is made a figure of removing spiritual blindness from those who are concious of their ignorance; while those who pride themselves on their fancied wisdom become utterly blind—this being a 'judgement' which results from Christ's coming into the world. 'Those Pharisees who are with Him' (R. V.), professing to have become His disciples, ask whether they too are blind, and are told that while consciousness of their ignorance might have excused them, their proud claim to knowledge makes their unbelief an abiding sin[2].

The false and the true shepherds. That which now follows clearly belongs to the same occasion[3]. The account of the wilfully blind leaders is followed by figures in which these are compared to hirelings and contrasted with the true shepherds. The former are first described as making their way into the fold by stealth or by violence[4], climbing the fence, and not entering in by the door[5].

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[1] There seems to be an interval between the last verse and this, and the narrative appears to be taken up again at some subsequent time, when this miracle became again the subject of discourse' (Alford, i. 581).

The common view is that the miracle and this discourse both belong to the same visit to Jerusalem as the previous section. Bishop Westcott however (see S. C. ii. 143) regards ch. x. 22 as determining that the whole of ch. ix and ch. x. 1–21 belong to the visit at the Feast of Dedication.

[2] For such contrast, cp. ch. xv. 22, 24 and 1 John i. 6, 9.

[3] The words, 'Verily, verily,' &c. are 'never found in this Gospel at the commencement of a discourse' (Expos. *G. T.* i. 788).

[4] The word for 'thief' (κλέπτης) implies the former (cp. ch. xii. 6); that for 'robber' (λῃστής) the latter (cp. Matt. xxvi. 55, &c.; Luke x. 30; John xviii. 40).

[5] 'The fold (αὐλή) of the sheep was a large open space enclosed by a paling or wall of no great height; ingress or egress was only given by

The true shepherd on the other hand is admitted by the porter, and his voice is at once recognized by the sheep. These he leads forth, when the time for pasturing has come, driving out any that linger[6]; and they, knowing his voice, follow him; whereas they will flee in terror from a stranger, whose voice they know not[7]. This 'parable[8]' is not understood by the hearers.

The Door of the Fold. Jesus now expands and applies to Himself this figurative teaching[9]. He is the Door—'the one means of entrance into the Church.' All that came before Him[10], professing to give such admission, were as thieves and robbers, and were detected by the sheep as being impostors[11]. He is the Door, by which any may enter for safety, and go out for pasture[12]. Those thieves came to kill and destroy; but He has come that men might have life, and might have it in abundance.

The Good Shepherd. We now come to the familiar description which our Lord gives of Himself as the Good Shepherd[13]. The Ideal Shepherd may be known by His readiness to give His

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a door kept by a porter (*θυρωρός*), who is not to be confounded with the shepherd' (M. and M.'s St. John, 121).

[6] The change of word from 'leadeth out' (*ἐξάγει*) to 'putteth forth' (*ἐκβάλῃ*) is noticeable. The latter implies that loving care which sees that none are left behind.

[7] Eastern shepherds go before their sheep, guiding them by their voice.

[8] The word for 'parable' here (*παροιμία*) is translated 'proverb' in ch. xvi. 25, 29, and in 2 Pet. ii. 22 (see p. 62).

[9] 'What follows is not so much an exposition as an expansion of the allegory' (Alford, i. 583).

[10] Some explain the words for 'before me' (*πρὸ ἐμοῦ*) as meaning 'independent of me' (see Olsh. iii. 405; Stier, v. 453), but they are best explained as referring to 'the fullness of the time.'

[11] The description before given of those who effected an unlawful entrance into the fold is now used of the impostors, 'who made themselves doors of approach to God' (S. C. ii. 153), professing to bring the satisfaction of those hopes, and to give that revelation of the truth, which Christ alone could supply.

[12] 'The fullness of the Christian life is exhibited in its three elements—safety, liberty, support' (S. C. ii. 153). For 'going in and out,' cp. Num. xxvii. 17; and for pasture, cp. Ps. xxiii. 2.

[13] 'The Good Shepherd' (*ὁ ποιμὴν ὁ καλός*) means, 'He who fulfils the idea in its attractive loveliness' (S. C. ii. 154).

life for the sheep[14]. Those pretenders, on the contrary, are mere hirelings, whose mercenary aims exclude any such spirit of self-sacrifice. Having no true love for the sheep, and thinking only of their personal safety, they will take to flight and leave the flock unprotected to the ravening wolves. The other characteristic which distinguishes the Good Shepherd is His perfect knowledge of the sheep. They too know *Him*, and this mutual knowledge may be compared to that of the Father and the Son[15]. How close the union is between Shepherd and sheep will be proved by the supreme sacrifice. Nor is this union to be confined to those of the chosen race—the Jewish fold. There are other sheep whom the Good Shepherd will 'lead' (R. V.), and who shall hear His voice; and Jews and Gentiles 'shall become one flock' (R. V.)[16], with one Shepherd.

The voluntary sacrifice. The parabolic language is now abandoned, and the nature and end of that self-sacrifice, to which reference has been made in the discourse, is plainly declared. Jesus is to lay down His life that He may rise, and so raise others to a higher life; and this sacrifice and that which will follow it, while they are in His own power, are in conformity with the Father's will, and win the Father's love[17].

Effect of the discourse. These words cause a division among the Jews who have heard them. Some repeat the charge that Jesus is possessed by a devil (cp. ch. vii. 20, viii. 48, 52), and maintain that no attention should be paid to such a madman. Others feel that these sayings cannot come from one possessed

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[14] The shepherd's life in the East is very different from that with which we are familiar. It involves not only hardship (cp. Gen. xxxi. 40), but danger (cp. 1 Sam. xvii. 34, 35). The sheep were liable to be swept away by mountain torrents, or carried off by hill-robbers, or torn by wolves.

[15] The correct rendering of the words here is, 'and Mine own know Me, even as the Father knoweth Me, and I know the Father' (see R. V.).

[16] The word here (*ποίμνη*), which is translated in A. V. by 'fold,' means 'flock' (cp. Matt. xxvi. 31; Luke ii. 8; 1 Cor. ix. 7). Jews and Gentiles should be 'a new living unity, the true spiritual Israel' (Olsh. iii. 407). Compare Eph. ii. 13–18.

[17] 'The perfect love of the Son calls out (if we dare so to speak) the love of the Father' (S. C. ii. 156). For the display of this love, cp. Phil. ii. 9.

by a devil, and appeal in confirmation of their view to the healing of the blind.

St. John's epitome of discourses. The further discourses at and after the Feast of the Dedication (ch. x. 22) have been dealt with in connexion with the narrative in part i. pp. 131, 132. St. John concludes his account of the public ministry (ch. xii. 44–50) with what seems to be a summary of discourses previously delivered[18]. The following thoughts, which this passage contains, have already been commented on:—

(*a*) The perfect unity of Father and Son (cp. ch. v. 23, viii. 16, 19, x. 38).

(*b*) Christ the Light of the World (cp. ch. iii. 19, viii. 12, ix. 5).

(*c*) Christ coming not to judge, but to save (cp. ch. iii. 17, viii. 15).

(*d*) The condemnation of unbelievers (cp. ch. iii. 18, v. 45, 46).

(*e*) The commission from the Father (cp. ch. vii. 16, viii. 42).

(*f*) The life-giving power (cp. ch. iii. 36, v. 24, vi. 54, 63)[19].

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[18] 'Just at the point between the public and the confidential discourses he gives us the explanation of the manner in which he has apprehended and narrated all the discourses. We find all that he here includes under the "cried and said" (ἔκραξε καὶ εἶπεν) more or less literally in former discourses' (Stier, vi. 103, 106).

[19] 'The self-revelation of Christ to the world has now been completed. In the remainder of the Gospel St. John records the self-revelation of Christ to the disciples' (S. C. ii. 187).

VIII. LAST DISCOURSES ADDRESSED TO THE TWELVE

31. DISCOURSE IN THE UPPER CHAMBER.

John xiii. 31—xiv. 31.

The glorification and the coming separation. We are now taken to the last evening; the last solemn meal, at which the disciples are prepared for their Lord's departure. Judas has gone out for his deed of treachery (see part i. p. 158), and so 'the great consummation' has actually begun[1]. Jesus therefore now tells His faithful disciples that the time has come when the Son of man, and through Him the Father, shall be glorified (cp. ch. xii. 28)—the former in His human nature[2] by the final self-sacrifice and the final victory; the latter by the fulfilment of the divine and eternal counsels[3]. He warns them that this glorification will involve His separation from them (cp. ch. vii. 33). But in place of His personal guidance[4], He gives them a new commandment of love, by obedience to which they may prove themselves His true disciples, following 'the blessed steps of His most holy life,' and showing something of the spirit of His death of sacrifice[5]. Simon Peter, asking whither this

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[1] 'The son of perdition goes out; the Son of man is glorified' (Wordsworth, i. 263).

[2] The title 'Son of man' is 'the key to the interpretation of the passage' (S. C. ii. 196).

[3] 'His death was the transition-point between God being glorified in Him and His being glorified in God' (Alford, i. 608).

[4] The address, 'little children' (τεκνία), only used here by our Lord, is found six times in 1 John. The commandment was not literally new, for love was the fulfilling of the old law (cp. Rom. xiii. 10). But a new motive and a higher standard were now proposed, which should bind Christians together by a closer bond (cp. 1 John ii. 7, 8).

[5] 'The season of bereavement was to be a season of spiritual growth.

departure will lead Him (cp. ch. xvi. 5), is only told that he cannot follow his Master yet; and on his confidently asserting his readiness to die for Him, he is answered by a prediction of his threefold denial[6].

Consolation for the disciples. The way known to them[7]. The words telling of Judas' treachery, of Peter's faithlessness, and of their Lord's departure may well have troubled the disciples, but they are bidden now to put their trust in God and in their Master[8]. His departure will be to His Father's house, where there are many 'abiding-places' (R. V. mg.; cp. Heb. xiii. 14). There He will prepare a place for them, and then come and claim them for His own in a lasting reunion[9]. The statement which follows, 'Whither I go, ye know the way' (R. V.)[10], evokes from Thomas an expression of incredulous surprise[11]. Jesus Himself, he is told, is the Way, the Truth, and the Life, the one means of access to the Father[12]. Had they

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To this end Christ gave a commandment fitted to lead His disciples to appropriate the lessons of His life, and so, by realizing their true character, to follow and to find Him' (S. C. ii. 197).

[6] The prediction of Peter's denial is given by St. Matthew (ch. xxvi. 33–35) and St. Mark (ch. xiv. 27–30) as uttered on the way to Gethsemane, when the desertion of all the Apostles is foretold. St. Luke (ch. xxii. 31–34) places it earlier (see part i. p. 158).

[7] There seems to be no real break between ch. xiii and ch. xiv. Some, however, have placed here the institution of the Lord's Supper (see Olsh. iii. 472).

[8] There is little doubt that 'believe' (πιστεύετε) is imperative in both clauses.

[9] The words here seem to include the abiding presence (cp. Matt. xxviii. 20) and spiritual life (cp. v. 23) now, the closer union after death (cp. Phil. i. 23), and the perfect union (cp. 1 Thess. iv. 17) after the Resurrection (see Alford, i. 610).

[10] 'However indistinct might be the conception which the disciples had of the goal to which the Lord was going, they could at least see the direction in which He went. His life, as they looked upon it, made this clear' (S. C. ii. 201).

[11] For the character of Thomas, see part i. p. 134.

[12] 'I am the Way by which you desire to go; the Truth to which you desire to come; the Life in which you desire to remain' (Wordsworth, i. 264).

'Without the way, there is no going; without the truth, there is no

understood His previous revelations of Himself, they would have had already some knowledge of the Father. After the clearer announcement just made, they have a knowledge which may be described as knowing the Father.

The need of faith. Philip now asks for some new manifestation of the Father, and is reproached for the dullness which has all along prevented his discerning that manifestation in the life of the Son. The unity of the Father and the Son is again proclaimed (cp. ch. x. 30, 38), a unity which the disciples might have understood both from the words they have heard and the works they have seen. Faith in the Son will empower the disciples to do like works, and works even greater in their results; because He who is returning to the Father will grant to those left to carry on His work on earth whatsoever they shall ask in His name (cp. ch. xv. 16, xvi. 23), thus at the same time glorifying the Father in the Son by inspiring a deeper sense of His power and love[13].

Promise of the Comforter[14]. The discourse now passes from faith to love[15]—love to be shown by the disciples in keeping their Master's commandment, and by Him through prayer to the Father to send them another and abiding Advocate or Comforter. This Spirit, who reveals the truth, the world, through its lack of spiritual perception, cannot know; but they, with whom He abides already through their Master's presence, shall henceforth know Him as an indwelling power. They will not be left 'desolate'

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knowing; without the life, there is no living. I am the Way which thou oughtest to follow; the Truth which thou oughtest to believe; the Life which thou oughtest to hope for' (Thomas à Kempis, *Imit. Christ*, iii. § 56).

[13] 'Prayer in the name of Christ is such as is offered in the nature, mind, and spirit of Christ' (Olsh. iii. 481). Compare the Collect at the close of the Communion Service.

[14] The word (*παράκλητος*) rendered 'Comforter' here and in ch. xiv. 26, xv. 26, xvi. 7, is translated by 'Advocate,' as used of our Lord in 1 John ii. 1. The latter accords with its classical use, as meaning one called to the aid of another.

[15] 'In the second section of this chapter the transition is made, as frequently in these last discourses, from believing to living' (Stier, vi. 257).

(R. V.)[16], for their Master is thus ever present with them in a presence of which the world shall soon be unconscious, though they shall know Him as a life-giving power. Then at last they shall realize fully the union of the Father and the Son, and their own fellowship with the Son—a fellowship shown by keeping the Son's commandments—and by the reward of such obedience in the Father's loving them, and the Son's love being shown in a further manifestation of Himself. Judas (not Iscariot)[17], asking how such manifestation can be confined to a chosen few, is told that it is an abiding presence granted only to those who show their love by keeping those words, which are really the words of the Father Himself.

The work of the Comforter. The legacy of peace. These things Jesus has spoken 'while yet abiding' (R. V.) with the disciples. 'The Holy Ghost, the Comforter,' whom the Father will send in His name[18], while recalling all the teaching which He has given, will lead them to fuller knowledge. Jesus then bequeaths to His disciples the legacy of a peace far different from any that the world can give, and once more bids them not to be troubled. The prospect of His departure should rather fill those who love Him with joy, because He is going to the Father, who is greater than He[19]. All this He has told them now, that their faith may remain firm under coming trials. These instructions must soon end, for the prince of this world cometh[20],

[16] The word (*ὀρφανούς*, see R. V. mg.) is rendered by 'fatherless' in Jas. i. 27.

[17] This is the 'Judas of James' (*Ἰούδας Ἰακώβου*) of Luke vi. 16 and Acts i. 13, rendered in R. V. 'son of,' in A. V. 'brother of James.' The writer of the Epistle of Jude describes himself as 'the brother of James.'

[18] For passages bearing on the 'procession' of the Holy Ghost, cp. ch. xiv. 16, xv. 26, xvi. 7. The addition of *Filioque* to the Nicene Creed in the sixth century aroused that controversy which eventually caused the great schism between the Eastern and Western Churches.

[19] The three Persons in one God are 'of one substance, power, and eternity' (Articles of Religion, i). But the Son, while 'equal to the Father as touching His Godhead,' is 'inferior to the Father as touching His manhood.'

[20] Some explain this of Satan coming in the person of Judas (see Expos.

urging on the instruments of his evil designs, though he can claim nothing in the sinless Christ as his. The approaching suffering and death are a proof, not of the triumph of that prince, but of the Son's love for the Father and obedience to the Father's will.

The Lord and His disciples probably now leave the chamber, the rest of the discourse being delivered on the way to Gethsemane. Some, however, suppose that there was an interval before they quitted the room, during which the remainder of this farewell address was spoken[21].

32. DISCOURSES ON THE WAY TO GETHSEMANE (I).

John xv. 1–27.

The discourses now delivered, probably on the way to Gethsemane, relate first to the union between Jesus and His disciples; and then, renewing the promise of the Comforter (cp. ch. xiv. 26), tell of the coming sorrow and triumph.

The True Vine and the branches. The first of these is symbolically described by the vine and its branches[1]. In O. T. the vine, planted and tended by God, had been used as a figure of the people of Israel (cp. Ps. lxxx. 8–19; Isa. v. 1–7; Jer. ii. 21; Ezek. xix. 10–14; Hos. x. 1, &c.)[2]. Here, while the husbandman[3] is still the Father, the vine represents the Son, to whom

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G. T. i. 828); others of our Lord's approaching conflict with Satan Himself during the Passion (see Alford, i. 615).

[21] Dean Farrar (ii. 301) places here the singing of the hymn, probably the Hallel (Ps. cxv–cxviii), spoken of in Matt. xxvi. 30; Mark xiv. 26.

[1] This figure may have been suggested by the vineyards on the slopes of the Mount of Olives, or by the fires of the vine-prunings in the valley of the Kidron. Those who maintain that this discourse too was delivered in the upper chamber suppose the figure was furnished either by a vine growing on the wall of the house (cp. Ps. cxxviii. 3), or 'by the fruit of the vine' (cp. Matt. xxvi. 29) of which all had just partaken. Others, believing that these words were spoken in the courts of the Temple, connect them with the golden vine on its gates (see Joseph. *Ant.* xv. 11, § 3; *B. J.* v. 5, § 4).

[2] Compare also our Lord's parables in Matt. xxi. 33–41; Luke xiii. 6–9.

[3] The word for husbandman here (γεωργός) is used of the labourers in

His disciples are bound in the closest of unions[4]. Every fruitless branch of that Vine is removed; all that are fruitful are cleansed, that they may be made more fruitful[5]. The disciples themselves are already clean (cp. ch. xiii. 10), 'because of the word' (R. V.) or revelation which has been given them. But, that this purity may last, they must abide in their Lord, and so suffer Him to abide in them; for without this fellowship they can no more bear fruit than a vine branch can if severed from the tree. Any one that abideth in Him will bear much fruit, but 'apart from' (R. V.) Him they can do nothing, and are only fit to be cast forth and wither away, and then be burned[6]. The effect of the union thus symbolized is now declared to be the efficacy of prayer, which God answers that men may glorify Him by bearing much fruit, and so becoming more truly disciples of their Lord[7]. As the Father has loved the Son, He also has loved His disciples; and in that love they must abide by keeping His commandments, even as He abides in the Father's love by doing His will[8].

First result of this union: self-sacrifice[9]. These truths

Matt. xxi. 33, &c. Another word (ἀμπελουργός) is found in Luke xiii. 7 for the vine-dresser.

[4] 'In the old dispensation union with Israel was the condition of life; in the new union with Christ' (S. C. ii. 217).

[5] Some suppose that there is a reference here to Judas, who was not cleansed, as being 'the prototype of all apostates . . . down to the most distant futurity' (see Stier, vi. 280).

[6] Here, at any rate, there seems to be a reference to the fires in the Kidron valley.

[7] The correct reading is probably, 'Ask whatsoever ye will' (R. V.). 'The certainty of special answers to prayers is proportionate to the degree of union and communion with Christ' (Edersh. ii. 521). So in 1 John iii. 22 the efficacy of prayer is said to be due to keeping God's commandments.

[8] 'It is hardly necessary to say that "My love" is the Lord's love to His people, not theirs to Him' (M. and M.'s St. John, 177).

Bishop Westcott, however, says that 'the words cannot be limited to the idea of Christ's love for men, or to that of man's love for Christ,' but includes both of them (see S. C. ii. 219).

[9] 'The end of the revelation which has been made is shown to be twofold, to create joy in sacrifice (ch. xv. 11–27) and to preserve faith unshaken

have now been revealed to the disciples, that they, like their Master, may know the perfect joy of self-surrender, and may keep His commandment by showing love one to another, as He has loved them (cp. ch. xiii. 34). The highest proof of that love is His laying down His life for them who are His friends (cp. 1 John iii. 16), because they do whatever He commands them [10]. The title of servants (cp. ch. xiii. 16) is henceforth to be changed to that of friends, since the Father's will has now been fully revealed to them [1]. But the principle of this union is unlike that of human friendships [12], its origin being entirely *His* choice of *them*, as of those who shall bear abiding fruit, and so shall have all their prayers offered in His name answered (cp. ver. 7).

Second result: the world's hatred. Obedience to His command of love, which is now repeated, will bring on the disciples, as on their Lord, the hatred of the world, because, through His choice of them, they are separated from that world (cp. ch. xvii. 14). The saying, now once more recalled, that the servant is not greater than his lord (cp. ch. xiii. 16; Matt. x. 24; Luke vi. 40), will again be exemplified in the persecution of the disciples as of their Master, the teaching of both being alike rejected. This hatred of the chosen ones will be due to their proclaiming the true nature of Christ, and to the world's ignorance of

(ch. xvi). . . . True joy, Christ's joy, springs out of the self-sacrifice of love' (S. C. ii. 219).

[10] In Rom. v. 6–10 the sacrifice of Christ, 'regarded from the opposite side,' is described as being made while we were yet enemies.

[11] 'Servants' or 'bond-servants' (R. V. mg.) are elsewhere contrasted with sons (cp. Rom. viii. 14, 15). The disciples, however, still delighted to describe their relation to their Master by the first title. So e. g. St. Paul (Rom. i. 1), St. James (ch. i. 1), St. Peter (2 Pet. i. 1), and St. Jude (ver. 1) style themselves. The entrance into 'the joy of the Lord' will, we are told (Matt. xxv. 23), be accompanied by the words of commendation, 'Well done, good and faithful *servant*.' We are taught to call ourselves, however perfect our obedience, 'unprofitable *servants*.' Thus, 'we must be, as it were, servants, and yet not servants but sons, servants without servile fear' (Wordsworth, i. 267).

[12] 'The Redeemer proceeds to say that this is not a human friendship, in which case there is a complete reciprocity between the friends, but it is one in which He, the Lord, alone determines and chooses' (Olsh. iii. 449).

the Father[13], an ignorance which amounts to sin for which they have no excuse, since they have had the testimony both of words and of works; and yet, in spite of these manifestations of the divine power and will, they have hated both the Son and the Father. Thereby they have fulfilled the Psalmist's prediction (cp. Ps. xxxv. 19, lxix. 4) of the gratuitous, unjustifiable persecution of the Messiah[14].

The witness of the Comforter. But there is a still higher testimony to follow—a higher power to be given, which shall overcome the enmity of the world. The Spirit, whom the Son will send from the Father, and who thus 'goeth forth from' (R. V. mg.) the Father to explain and enforce the truth, shall bear witness of the Son[15]; and in this testimony the disciples themselves are exhorted to join, as those who have been with their Master from the beginning[16].

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[13] The Jews, with all their privileges, did not really know the God whom they professed to worship, and would persecute the disciples for preaching, by His true *name* of the Christ, Him whom that God had sent (cp. Acts v. 41; 1 Pet. iv. 14). Their ignorance was inexcusable, unlike that of the Gentiles, who by their wisdom knew not God (1 Cor. i. 21); which ignorance God 'overlooked' (Acts xvii. 30; R. V.).

[14] For other parallels, see Ps. cix. 3, cxix. 78. St. Paul (Acts xiii. 27) describes the Jews as unwittingly fulfilling 'the voices of the prophets' in condemning our Lord.

[15] The controversy as to the procession of the Holy Ghost has already been referred to (see p. 154), and the various passages bearing on that vexed question are given there. The prepositions used here (*παρά*, not *ἐκ*) seems to show that what is spoken of in this passage is 'the temporal mission of the Holy Spirit and not the eternal procession' (S. C. ii. 225). A like expression is used of the Son's mission in ch. xvi. 27, xvii. 8. The Eastern Church maintained that the Spirit proceeded *from* the Father *through* the Son. The doctrine of the 'double procession' in the Western Church followed naturally from that of the Son being 'of one substance' (*ὁμοούσιος*) with the Father. The great schism, to which this controversy led, took place in the eleventh century.

[16] For this combined testimony of the Spirit and the disciples, compare Acts v. 32. The proper reading here is, 'ye also bear witness of Me' (R.V.), or 'bear ye also witness' (R. V. mg.). The testimony of the disciples is spoken of in the present tense as having in some degree already commenced, and so is contrasted with that of the Spirit, which shall follow the Ascension.

33. DISCOURSES ON THE WAY TO GETHSEMANE (II).

John xvi.

The coming persecutions. The disciples have been told these truths of their union with their Master, of the necessity of sharing His sufferings and of the testimony of the Paraclete, which shall support their witness in the face of the hostile world[1], that in the coming time of trial they may not 'be made to stumble' (R. V.; cp. Matt. xxiv. 9, 10). The persecutions to which the world's hatred will lead are now described as including not only their excommunication (cp. ch. ix. 22, xii. 42), but even their martyrdom at the hands of those who, full of fanatical zeal, and having no true knowledge of either Father or Son (cp. ch. xv. 21), will imagine that by such murder they are offering acceptable service to God[2]. These truths, not fully revealed earlier because their Master was still with them, but now clearly taught on the eve of separation, they are to remember when the time of trial has come.

The expedient departure. The convicting Spirit. But now, when that separation is so near, the disciples are filled with selfish sorrow (cp. ch. xiv. 28), and have even ceased to ask whither their Master is going (cp. ch. xiii. 36, xiv. 5)[3]. Yet His departure is expedient even for *them*, because it is a necessary condition of the coming of that Paraclete whom He will then send[4]. By this new power the world shall be convicted

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[1] The reference in 'these things' seems to include all contained in the previous chapter (see S. C. ii. 225).

[2] 'The Rabbis designated the murder of the ungodly a sacrifice pleasing to God' (Olsh. ii. 505). Such zeal was compared by them to the act of Phinehas (cp. Num. xxv. 13).

The word for 'service' here (λατρεία) is used of a religious service (cp. Rom. ix. 4, xii. 1; Heb. ix. 1, 6).

[3] Simon Peter (cp. ch. xiii. 36) and Thomas (cp. ch. xiv. 5) had made such inquiries. But, though much had now been said that might have evoked further questions as to the effect of that departure on their Master, the disciples were absorbed in the thought of its results for themselves.

[4] The words imply that the gift of the abiding Paraclete should bring

concerning sin, and righteousness and judgement. He will show them how the unbelief in which they have rejected the Christ is the root of all sin. He will prove to them the true nature of that righteousness which they have so misunderstood (cp. Matt. v. 20), as exhibited in the Person and work of Him who is about to be exalted to His Father's house. He will explain how, by the very act now close at hand, in which the world will regard its prince as triumphant, that prince will really have been defeated and 'judged[5].'

The guiding Spirit. The office of the Paraclete has thus been described in its relation to the world. His work is now explained in relation to the disciples themselves. These, who are as yet unable to bear the many things still to be revealed, the Spirit shall guide into all the truth; not by teaching anything independent of the perfect will of God, but by expounding all which is the expression of that will, and by declaring the things which are to come. The Spirit's work in relation to the Son is described as 'glorifying' Him[6], since He will reveal to the disciples all that is Christ's—all the truth which belongs both to the Son and to the Father[7].

The sorrowful separation. The sorrow turned to joy. The renewed prediction of separation is combined now with

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a closer union with their Lord than that of the personal ministry (cp. Col. i. 27). The external voice and example were henceforth to be enforced by the quickening power of the indwelling Spirit.

[5] The word (ἐλέγξει) for 'will reprove' (A. V.) or 'convict' (R. V.) 'expresses the idea of pressing home a conviction' (Expos. *G. T.* i. 835), and may include the ideas of examining, proving, and judging.

'The whole action of the Spirit during the history of the Church is gathered up under three heads. . . . The three subjects are placed in a natural and significant order.' The Spirit will convict the world of its own sinfulness, of the triumph of Him whom it has rejected, of the judgement and downfall of its prince (see S. C. ii. 228).

[6] Compare ch. xii. 23, xiii. 31. In the latter God is described as being 'glorified' in the Son. In ch. xvii. 4 Jesus speaks of His having 'glorified' the Father.

[7] So in Col. ii. 3 'all the treasures of wisdom and knowledge' are said to 'dwell' in Christ.

that of a higher and more spiritual insight into the nature and work of their Lord which is to follow[8]. Some of the disciples are perplexed by these words, connecting them with what has been said before (ver. 7) about the return to the Father[9]. Jesus, perceiving their perplexity, explains that He is speaking of a time already at hand which shall be one of mourning for *them*, though of joy for the world; and of another time to succeed this, when their sorrow shall be changed to joy. This anguish and the reaction He compares (cp. Isa. xxi. 3, xxvi. 17, lxvi. 7, &c.) to the pangs of a woman in travail[10], and her joy at the birth of the child, in which these pains are forgotten. So will it be with the disciples at their reunion with their Lord. Then there will be no further need to ask Him questions, for they will prefer their petitions[11], as they have not hitherto done, directly to the Father, who will grant these in the Son's name, so that their joy will be full.

Brief summary of discourses[12]. The late parabolic

[8] There is a remarkable change of word here. The first, 'ye behold (θεωρεῖτε) me no more' (R. V.), refers to bodily vision (cp. ch. xiv. 19). The second (ὄψεσθε) tells of a more perfect and spiritual vision. The latter is used in 1 John iii. 2; Rev. i. 7 of the final manifestation of our Lord. The fulfilment of this promise, which has been variously referred to the Resurrection, or Pentecost, or the return, tells rather of the Presence gradually realized and 'crowned by the return' (see S. C. ii. 234). Bishop Wordsworth (i. 269), following Augustine, takes the interval as being the whole time between the Ascension and the second Advent.

These words, which speak of a different stage in the history of the disciples themselves, are not inconsistent with ch. xiv. 19, which describes the contrast between the world and the disciples.

[9] The words, 'because I go to the Father,' are probably interpolated from this verse in that which precedes (see R. V.).

[10] The word for sorrows (ὠδίνων) in Matt. xxiv. 8; Mark xiii. 8 means 'travail pangs.' In Rom. viii. 22 St. Paul uses the same figure of the creation yearning for the final deliverance.

[11] The words for 'ask' are different. The first (ἐρωτάω) is commonly used, as in ver. 19, of questioning; the second (αἰτέω) of entreating. Dean Farrar however says (ii. 303) that the first, used presently by our Lord of His own prayer, denotes properly requests to an equal; the second petitions to a superior (see ver. 26).

[12] 'This section forms a kind of epilogue to the discourses' (S. C. ii. 234).

teaching [13] is now contrasted with a clearer revelation which is in store, when the disciples, having received this fuller knowledge, shall pray in their Master's name to the Father, who Himself loves them because they have loved the Son and believed in His divine mission [14]. It will then be needless for the Son to pray directly to Him for them (cp. ch. xiv. 16, xvii. 9). He who, as they have thus believed, came from the Father into the world, is now returning from the world to the Father.

Profession of faith. Warning and encouragement. The disciples declare that these are plain words and no parables, by which they are now so assured of their Master's knowing all things and coming from God that no further questions are needed. But they are solemnly warned that this vaunted faith will not stand the trial which is at hand, when they will all desert Him, thus leaving Him alone, but for His abiding union with the Father [15]. Lest they should be disheartened by this prediction of failure, it is followed by a renewed assurance that their Master has spoken these discourses to strengthen them (cp. ver. 1), that they may have peace through their union with Him; and by an exhortation to be of good cheer, since, though in the world they have tribulation, this union with Him who has overcome that world will make them sharers in His victory [16].

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[13] The only actual figures used in this discourse are the vine and the woman in travail. On the word here for proverbs (*παροιμίαι*), rendered in A. V. mg. and R. V. mg. by 'parables,' see p. 62.

[14] When they have received 'the Spirit of adoption' (cp. Rom. viii. 15), 'Jesus will not need to ask concerning them, for the Father needs no one to remind Him of His children' (M. and M.'s St. John, 185).

[15] In Matt. xxvi. 31 that desertion is foretold as fulfilling the words of the prophet Zechariah (ch. xiii. 7).

[16] This image of the victory of Christ, and through Him of His followers, over the world is common to St. John's writings (cp. 1 John ii. 13, 14, iv. 4, v. 5; Rev. ii. 7, 11, 17, 26, iii. 5, 12, 21, &c.). Compare also Rom. viii. 37; 1 Cor. xv. 57.

34. THE HIGH-PRIESTLY PRAYER[1].

John xvii.

These farewell discourses are followed by that which is commonly called 'the High-Priestly prayer[2].' We read on several occasions of our Lord praying, but only a few brief words of those prayers are preserved (cp. ch. xii. 27; Matt. xxvi. 39, &c.). Here alone we have a full record of such communing with the Father[3]. The prayer is divisible into three parts—that for Himself (verses 1–5), that for His chosen disciples (verses 6–19), and that for all believers (verses 20–26)[4].

The Son and the Father[5]. The hour which had been described as not yet come (cp. ch. ii. 4, vii 30, viii. 20), and again, when close at hand, as having come (cp. ch. xii. 23, xiii. 1), has now actually arrived—the time for the Son, and through Him the Father, to be glorified in the completion of the Son's earthly work, and His exaltation to the glory which He had before (cp. Phil. ii. 9–11). 'Authority' (R. V.) had been given to Him over all flesh[6], that He on His part might give them

[1] It was the prayer of Him who 'was at this moment standing on the threshold of His especial work (cp. Heb. iii. 1, iv. 14–16) as the great High Priest' (M. and M.'s St. John, 188).

[2] It is also called 'the Prayer of Consecration' (S. C. ii. 236), or, with special reference to the second and third portions, the Intercessory Prayer (Ellicott, i. 521). Another name which would be suitable, were not this already appropriated to the prayer which our Lord taught others, is 'the Lord's Prayer' (see Edersh. ii. 528; S. C. ii. 236).

[3] The nearest parallel to this is the short thanksgiving in Matt. xi. 25–27.

[4] We are not told where this prayer was offered. Bishop Westcott considers that the only suitable spot would be the Temple courts (see S. C. ii. 237; cp. p. 155).

[5] The headings of the three sections are taken from S. C. ii. 237. 'Then Jesus lifted up His eyes to heaven, and uttered the great High-Priestly prayer for Himself, and His loved ones, and for all who should believe through their word' (Farrar, *L. of L.* 478).

[6] 'All flesh' (πᾶσα σάρξ) is used here for all men (cp. Matt. xxiv. 22, &c.; Luke iii. 6). 'Flesh' is used for man in his weakness or ignor-

eternal life[7]—a life which should consist in the knowledge of the only true God, and of Him whom God did send, 'even Jesus Christ' (R. V.)[8]. The Son has glorified the Father on the earth by 'having accomplished' (R. V.) the work that was given Him; and, now that His humiliation is over, His prayer is for restoration to His eternal glory.

The Son and the disciples. The Lord now prays for His disciples, before whom there lies the great work of evangelization. Their special privileges and preparation for that work are described. To these, given to Him as His immediate followers, the Son manifested the Father's name, and that 'word' or revelation they have kept (cp. ch. viii. 51). As the result of this faithful discipleship, they now 'know' (R. V.) that their Master's life and work have been a manifestation of the Father's love, and receiving the teaching given them[9], have become convinced of His divine mission. It is for these, and not for the whole world, that the Lord is now 'making request' (see R. V. mg.)[10], as those given Him by the Father to carry on His work—who thus belong in a peculiar sense to both Father and Son, and in whom the Son is glorified.

And now, through their Master's return to the Father, a new

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ance (cp. part i. p. 105), or in his carnal nature (cp. Rom. viii. 6, 7, 13, &c.).

[7] 'That whatsoever thou hast given Him, to them He should give eternal life' (R.V.). In this sentence 'the Christian body is first presented in its unity as a whole, and then in its individual members' (S. C. ii. 239). For the construction, cp. ver. 24.

[8] Or, 'may recognize thee as the only true God, and Jesus as Christ.' Some suppose that the words 'Jesus Christ' are the Evangelist's own, inserted by way of explanation (see S. C. ii. 240).

Compare, for the whole verse, 'in knowledge of whom standeth our eternal life' (P. B. second Collect for Morning Prayer). For 'the true God,' cp. 1 Thess. i. 9; 1 John v. 20; and for contrast with the many that are called gods, cp. 1 Cor. viii. 5, 6.

[9] 'Word' (λόγος) in ver. 6 means the whole revelation; 'words' (ῥήματα) in ver. 9, the detailed instructions.

[10] These words refer to this part of the present prayer only, and must not be taken as in any way limiting the intercession of our Lord (cp. ver. 20).

experience is at hand for these disciples. In the prospect of this a solemn prayer is offered to the 'Holy Father [11],' that He will keep them in the name which He has given to the Son (see R. V.) [12], that so they may have a unity which shall resemble the divine unity. In that name He, the Son, while in the world, has kept and guarded them, so that none has been lost, save 'the son of perdition [13],' in whom the Scripture was to be fulfilled (cp. Ps. xli. 9). Now, before actually leaving the world, He intercedes for them, that the joy which is His may be fulfilled in them. These, to whom the true revelation has been given, are, like their Master, hated by that world to which they do not belong. He does not, however, pray that they may be taken out of the world [14], but that they may be kept from 'the evil one' (R. V.) [15]. Another prayer follows that they may be consecrated [16] to the work which lies before them by that word of God—the truth they have received [17]. They are sent by the Son into the world, as He Himself was sent by the Father, and

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[11] This title is unique. In verses 1, 24, we have simply 'Father,' and in ver. 25, 'righteous Father.' The epithet 'holy' (ἅγιος) is used of God in Rev. vi. 10, and of the Trinity in the Trisagion, Rev. iv. 8. Compare also 1 John ii. 20.

[12] This is probably the correct text. For the 'name' given to our Lord, cp. Phil. ii. 9; Rev. xix. 12, xxii. 4. 'All spiritual truth is gathered up in the name of God, which it was the mission of the Incarnate Son to reveal' (S. C. ii. 243).

[13] For 'son of perdition' (ὁ υἱὸς τῆς ἀπωλείας), cp. 2 Thess. ii. 3. The expression means one devoted to destruction.

[14] Because they too must be trained in such contact, and learn to 'overcome the world' (cp. ch. xvi. 33).

[15] 'Evil one' is probably correct here. Compare Matt. vi. 13 (R.V.); 2 Thess. iii. 3 (R. V.); 1 John v. 18. The expression, however, here is different (ἐκ instead of ἀπό), seeming to imply 'not only deliverance from his assault, but also release from his domain' (S. C. ii. 244).

[16] 'The idea at the root of the word rendered in A. V. by "sanctify" (ἁγίασον) is not holiness, but separation. It is opposed not to that which is impure, but to that which is common' (Ellicott, i. 524). For consecration through the word, which is truth, cp. ch. viii. 31, 32.

[17] 'Word' here must be 'extended to every utterance of God in nature and history through the Word' (S. C. ii. 245).

the end of their Master's consecration of Himself to His work is that they too may be consecrated through the truth [18].

The Son and the Church. The intercessory prayer is now extended to all who shall be converted by the preaching of these disciples, that among these too, when incorporated in the Church, there may be a unity like the divine unity, and that the world seeing this may believe that Jesus was sent from God. With a view to this unity He has given them something of that 'glory of self-sacrificing love' which was given to *Him*, and which is to be displayed 'in the power and beauty and truth of the Christian life,' convincing the world of the Son's divine mission and of the Father's love both for Him and His disciples. The prayer then passes to the final reward of believers, in which it is the Son's will [19] that they shall be with Him, and behold the full manifestation of His glory [20] as the beloved of the Father from the foundation of the world [21]. Lastly, the world's ignorance of God (cp. Acts xvii. 23; 1 Cor. i. 21) is contrasted with the knowledge of the truth already given and yet to be more fully granted to believers, so that the love which unites the Father and the Son may be in them, and He, the Son, may dwell in them [22].

So end the discourses given by St. John. The Evangelist who commenced his Gospel by proclaiming the eternity and divinity of Him whom he alone calls 'the Word [23],' of Him 'who

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[18] Our Lord consecrated Himself by His great sacrifice, and this example Christians are to follow (cp. 2 Cor. v. 14, 15). Compare also for such dedication to God's service, Rom. xii. 1.

[19] For 'I will' (*θέλω*), cp. ch. xxi. 22, 23; Matt. xxiii. 37, xxvi. 39; Mark xiv. 36; Luke xii. 49, &c.

[20] This (cp. 1 John iii. 2) differs from the 'glory' of the Incarnate Son spoken of in John i. 14. In 2 Cor. iii. 18 we are said now to 'behold as in a mirror' (R. V. mg.) this divine glory. In Rom. viii. 17, those who have suffered with Christ are spoken of as sharing His glory.

[21] For this expression (*πρὸ καταβολῆς κόσμου*), cp. Eph. i. 4; 1 Pet. i. 20.

[22] 'Such a conclusion is a more sublime seal than any Doxology, than any Amen of other supplication, which indeed could find no place here' (Stier, vi. 528).

[23] 'The term Logos (*λόγος*) or Word was used to express the divine

in the beginning was with God, and was God,' and who now had been 'made flesh, and tabernacled among men' (see Part i. p. 18), he alone has preserved for us this last teaching, in which the mystery of the Lord's Person, as One who dwells with the Father, and who came forth from the Father, is revealed by Himself to His chosen disciples. The impression made by these discourses on all the hearers was deepest in the case of that Apostle who has left a record of this teaching to the Church of the living God for all the ages.

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reason or thought. But "the word of God" had also come to be used personally, as almost equivalent to God manifesting Himself, or God in action.' So in the fourth Gospel the Logos expresses 'the divine word or power' (Gore, *Bamptons*, 69).

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